# NATIONAL ANTI-SLAVERY STANDARD.

L. MARIA CHILD, Editor. | Without Concealment----Without Compromise. | DAVID LEE CHILD, Assistant Editor.

VOLUME III.—NO. 12. | NEW-YORK, THURSDAY, AUGUST 25, 1842. | WHOLE NUMBER 116.

PUBLISHED WEEKLY,
BY THE
AMERICAN ANTI-SLAVERY SOCIETY,
At 143, Nassau Street, New-York.

☞ All remittances, and letters relating to the pecuniary concerns of the paper, should be addressed to ISAAC T. HOPPER.

☞ Letters relating to the editorial department should be addressed to L. MARIA CHILD.

TERMS.—$2,00 a year, in advance; $2,50 if not paid within six months.

☞ $10,00, in advance, will pay for SIX copies for one year, sent to one address.

☞ TWENTY copies, or more, will be sent to one address, at $1,50 each.

☞ Subscribers can remit money without expense by observing the following rule of the Post Office Department:—"A Postmaster may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter, if written by himself."

H. N. HENRY, PRINTER.


## Selections.

### TWO MONTHS ON A SUGAR PLANTATION IN CUBA.

*To the Editor of the Liberator:*

The following account, which has been published in the "Bay State Democrat," was written by an intelligent and highly-respected neighbor of mine. His business led him to the plantation, which, at my request, he has described. He is a man of strict integrity and sound judgment, and one who has never taken any part or lot in the anti-slavery enterprise.

If, after the opportunity he has now had of seeing so much of slavery with his own eyes, he does not become an immediate and active abolitionist, he is not the man I take him to be.

FRANCIS JACKSON.

On approaching this estate, I ascended a hill, from which I saw, at one glance, the whole plantation; the sugar-house, purging-house, negro houses, dwellings of the white people, persons employed in erecting buildings, &c. in the midst of a rich and luxuriant cane field, surrounded by hills and an immense forest, with here and there a little rivulet, and a royal palm tree towering to the skies; the negroes on the left tumbling trees, and on the right burning and clearing the grounds of those that had been cut previously, and become dry, presented scenery, life, and activity, that were to me new, grand, and imposing. It filled my heart with mingled feelings of delight and pity.

This estate is new, and has been commenced only about two years. The lands, buildings, and machinery, are of such extent as will allow the proprietor to increase the number of his negroes to three or four hundred; he now has about one hundred. The land is rolling, with a few limestone scattered upon its surface; the soil is rich and black, and about eighteen inches deep. This kind of soil is considered best for the production of cane. Cane more nearly resembles corn than any other plant produced at the North. It has no seed like corn, nor any leaf on the stalk, except at the top. The stalk is about one and a half inches in diameter, and from six to twelve feet long. Its root is not sufficiently strong to keep it in an erect position; it therefore falls down and lies upon the ground, the end and leaves turning up six or eight feet. Pieces of stalk, containing three or four joints, and about one foot long, are planted in the ground, about four feet apart one way, and one foot the other, the ground having first been dug or ploughed up with the breaking-up hoe. It is not necessary to replant oftener than once in eight or ten years, nor to do anything to the lands, except to cut up the weeds in the spring, which is done with a machet—a kind of knife, about twelve inches long, three inches wide at the end, and two at the handle. In eighteen or twenty months, the first crop is gathered; after this, it must be cut once in about twelve months, commencing in December, and continuing until the rainy season, which commences about the middle of May. It is cut with the machet, in pieces about four feet long; hauled to the mill with oxen, and ground by running between three iron rollers, which are turned by a steam engine of a power equal to thirty horses. The juice is conducted from the mill in a wooden canal to the train, which is composed of four kettles, calculated to contain about five hundred gallons each, set in a row, with a fire burning under the whole range, so that they will all boil at one time.

In this manner, cane juice is reduced to sugar, taking about four and a half cords of cane to make seven hundred gallons of juice, and seven hundred gallons of juice to one box, or four hundred pounds, and thirty gallons of molasses; and one acre of cane, to produce five boxes.

This estate makes about eighteen hundred boxes the present year. When the juice is boiled down sufficiently, it is taken out of the kettle, the one at the end, over the fire, and put into a large trough, and then violently agitated, for the purpose of graining it, until it becomes nearly cold. From this trough it is put into conical pots, or pans, made of tin or clay, holding about five gallons each, and burned. These pots are taken to the purging-house, and set as near together as possible, in places prepared for them, with the tip of the cone downward. The top of the pot is then covered over with clay, and is allowed to stand about three weeks, and purge. This is to allow the molasses to run off, through the small hole in the bottom. It is then taken out of the pan, and the top, which is white about half-way down, broken off, and put into dryers, that are put upon rollers, so that they can easily be exposed to the sun in the daytime, and run under cover in the night. After it is dry, it is taken from the dryers, broken up, and put into boxes of about four hundred pounds each, and sent to Havana. This kind of sugar is called Havana white. The other part, after taking off two or three inches of the small end, is put by itself and dried, put into boxes, and sent to Havana, the same as the other, and is known by the name of Havana brown sugar.

There are, in all, ten buildings upon this estate. The one of the most importance is the sugar-house. Nothing could be done without it. It is one hundred and fifty feet long, and one hundred and thirty feet wide, with a tiled roof. In it are situated the sugar mill and steam engine for grinding, and the train for boiling. There is now but one train, but room for three more. On the sides are apartments for the administrator of the estate, clerk, mayoral, engineer, and sugar-master to live in.

The duty of the administrator is a general superintendence of all the business of the estate. His salary is one thousand dollars per annum. The clerk has simply to attend to the books, and has five hundred dollars per annum. The mayoral has the most arduous duty. On him devolves the management of the negroes, and superintendence of all the agricultural affairs of the estate, assisted by several negro mayorals, called counter mayorals; his pay is six hundred dollars per annum. Often does the poor slave supplicate to him for mercy. Scarcely a week passed, without some three or four receiving at least sixty rounds, by order of this brute. He seemed delighted with the opportunity of flogging them; and with his sword at his side, and a green hide whip in hand, he rides or walks amongst them, with the air of a conquering despot.

All mayorals of this country wear a sword about four feet long, and ride about the estate on horseback. They are native Spaniards, with but little moral feeling, and less judgment—generally without education, scarcely one in ten being able to tell the time of day by a watch. The dress consists of coarse, white trowsers, fastened about the hips, with a shirt put on outside, the same as a frock, together with a jacket or cloak, which they wear in the morning, or rainy weather. Nearly all creoles, of the middle and lower classes, dress the same.

The counter mayorals are only allowed a whip. They, too, so soon as promoted, with whip in hand, assume a bearing and deportment towards their fellows, that are cruel, and sometimes barbarous; always singing out, at the top of their voices, "Apresurar! apresurar!" (hasten, hasten,) and continually laying the whip on the backs of those that do not work as they think they ought.

The engineer superintends the grinding of the cane; his pay is one hundred dollars per month; and he is an American. They are, in almost all cases, Americans or Englishmen. I have not seen or heard of a Spanish engineer in the whole island. The sugar-master superintends the making of the sugar, and receives eight hundred dollars for this crop. They all board themselves, as is the general custom of the country, the proprietor allowing them rooms in the sugar-house, a negro to do their cooking; sweet potatoes, plantains, and any other vegetables produced on the estate. Meats, bread, wine, &c. are purchased by themselves. They eat much more meat than any other people I have ever seen; at least one-third more than they do at the North. Pork is their favorite dish. If the Spaniards can get a dish of fried pork and plantains, with a plenty of fat, they are satisfied. The pork of this country is not very large and fat, but extremely sweet and good; the price averages about twelve cents a pound. Beef is about the same, and of a good quality. Poultry is produced with the greatest ease, and is of the best quality, as is almost every kind of food produced here.

Industry, perseverance, common honesty, morality, and good laws, are only wanted, to make Cuba a desirable place of residence, and the garden of the world. Nature has done, and will do, her part. No people can, or ought to prosper, where virtue is not to be found in their midst. Poverty, ignorance, and disgrace always follow that people, whose prominent traits of character are idleness, pride, self-conceit, dissimulation, and an entire want of faith towards themselves and others.

Cuba has the character of being rich. It is by nature, but not in the artificial works of man. Her public roads are only foot-paths, without bridges. She has not any public buildings of much note. The dwellings of the people are generally of the rudest kind. The planters are nearly all deeply in debt, and the prices of their estates nominal; no one being willing to invest ready money in them, on account of the distrust in the government, and the uncertainty of the negro man being long considered property. In what, then, do the riches of Cuba consist, except in its rich soil, and fine climate?

The purging-house is three hundred feet long, eighty feet wide, and two stories high, with a tiled roof. In the floor of the second story, are nine thousand holes, ten inches in diameter, and about eighteen inches apart, to receive the purging pans. The molasses from the sugar in the pans drops down on the floor in the first story, which is so constructed with spouts, as to cause it to run into a general reservoir, from which it is pumped into hogsheads. This year, however, it is suffered to run to waste, as it is not worth carting a distance of fifteen or twenty miles to the market. One side of the building is used for dryers.

There are four buildings occupied by the mechanics, all of which have thatched roofs, and are boarded up on the sides with rough boards, or filled in with poles, with a window shutter on each side, and a door at the end, and are about thirty feet long, and twenty wide, each, with simply the ground levelled off a little for floors. One of these is occupied by the master carpenter and his family; this has a shed attached, which is used for a dining-room for the workmen, with one end entirely open, and the ground scarcely levelled for a floor. The pigs and hens have free access to this, and are always ready to pick up the crumbs that fall from the table. Two are used for sleeping-rooms; each person finding his own bed, which is customary here with mechanics and others. A bed consists of two blankets, two sheets, and a cot bedstead. No one attempts to travel any distance without carrying his bedding—a cot can easily be obtained from the innkeeper.

The house that I stopped at, on my way here, was about forty feet long, and twenty wide, with thatched roof, ground floor, one story high, and parted off into three apartments. The family consisted of half a dozen children, three young ladies, and two young gentlemen, besides the host and hostess. The ladies were employed in making cigars, which they did with much dexterity and grace. In fact, the Spanish women, however uneducated they may be, do all things with a natural grace and ease, that cannot be surpassed by any people. One of these ladies smoked at least half a dozen cigars in the course of the evening; nearly all smoke, even the young children. Our supper, which consisted of dried beef and pork, served up with garlic and onions, eggs, rice, and coffee, with a little dried up baker's bread, which is the only kind I have seen, (no family makes its own bread, however far they may live in the country,) was prepared in an out-building, by one of the young ladies; from thence it was brought in, and it was necessary to stop the cigar business, as the only table in the house was used for that purpose.

With some difficulty, they succeeded in mustering plates, cups, and saucers, for our company of three. In knives and forks, including all the broken ones, they were not so successful. Our guide, however, made up the deficiency, by taking a knife from his belt, which the Spaniards carry, not only to eat with, but for a weapon of defense.

Supper being over, we intimated that we wished to retire. They could give us only two cots; these were placed in a shed attached to the kitchen, and entirely open on two sides. We took the bedding that we had the precaution to provide ourselves with, and put it upon the cots, and retired. First, however, I took my pistols from my holsters, and examined them, to see if all was right, and placed them under my head. This is the kind of living in Cuba, except in the large towns, and on some of the larger plantations.

The other building is a kitchen; the cooking utensils are a few pots and kettles, set upon a few bricks, placed in the centre of the building, so as to put fire underneath, and without flues to conduct off the smoke. In this way, cooking is generally done. Cooking-stoves and chimneys are not known. A negro man, with coarse, Russia trowsers, coming down as far as the knee, and fastened about the hip, without suspenders or shirt, (sometimes he wears a frock of the same material,) and a woman, with a short-sleeve frock, coming down just below the knee, formed of the same material, neither of which had the appearance of having been washed or even taken off for months, do the cooking for the mechanics, and act as servants for the family, waiting upon the table, &c.

The building that the proprietor occupies is small, only one story, with two apartments, a brick floor, and window-shutters. There is scarcely a house in the whole country, that has a glass window in it. The proprietor comes to the estate about once a month.

The other three buildings are one story, with thatched roofs and ground floors; one is a kitchen for the negroes, one for the male, and the other for the female negroes to live in. At night, they are locked up separately in these, except Saturday nights, at which time the door that is made for a communication between the two buildings, is opened, and the gentlemen allowed to pay their respects to the ladies. The marriage ceremony is extremely simple, it only requiring the consent of the master to make them man and wife. He is supreme amongst them—they know of no law but his. Inconstancy in the husband or wife is punished by whipping; and a reward of four dollars is given for every living child, and also a release from field labor of the mother, from the birth of the sixth living one, and the same reward to all the females. So prostitution is encouraged. It is seldom that any one receives the reward of release from field labor, from two causes; one is, that the females are so constantly exposed, and kept so constantly at work, that it is difficult to raise their children; they work in the field until a few days before they are confined. The other is, that many of them will not allow their children to live and become slaves like themselves. There are but six children on this estate.

The labor of male and female is the same; both work in the field from four o'clock in the morning, till eight at night, every day, except Sundays, of which day they are allowed only two hours at noon for themselves. They have two meals a day, one at twelve o'clock, M. and the other at six, P. M.

The clothing of the male is a pair of Russia trowsers, fastened about the waist, a frock, and cap; (the frock and cap they seldom use in the daytime,) and that of the females is a short-sleeve frock, coming down as far as the knee, and a cap. They are allowed two suits a year, and a blanket. The children wear no clothes, until the age of four or five years. The blanket constitutes their bedding, and a few boards put up around the building, about two feet high and four wide, their bedstead. Their food is dried South American beef, cracked corn, rice, and plantains; this is served out to them in messes, on boards, all sitting down on the ground, and eating off from these with their fingers.

There were scarcely, at any time, less than three or four negroes in the woods; some run away for being overworked, and kept so long in the morning without food; others to get out of the way of a flogging, &c. They, however, seldom succeed in remaining away long; the dogs of the estate are so well trained, that they scent the track of a negro equally as well as that of a fox or deer. Often, after catching them, they bite them in a shocking manner, before those in pursuit can prevent it. If they are bitten badly, they receive no other punishment; if not, they are put into the stocks, chains put upon their legs, or flogged, and sometimes all of them. The blood-hound is a most powerful auxiliary to slaveholders, in keeping the negroes under subjection. They are large, and extremely ferocious, and are always as ready to chase or bite a negro, as a wild animal. All estates have eight or ten of them.

When a negro is to be flogged, the whole are drawn up into a line; the one to be flogged is called out by the mayoral, and four others, who throw him down—two of them holding his arms, and the other two his legs, while the counter mayoral turns down his trowsers, and puts on the whip, making it crack nearly as loud as a pistol, and fetching blood at every blow—giving him from fifty to two hundred. If it is a female, and she is far advanced in pregnancy, a hole is dug in the ground to receive her belly, to prevent injuring the child.

All the negroes, except sixteen, of this estate, are from Africa; there is about the same proportion on all the estates that I am acquainted with; which, to my mind, is conclusive evidence, that from excessive labor and other causes, there is no natural increase among them. One of the great advantages growing out of the stopping of the slave trade, will be the amelioration of their condition; otherwise, the slave population of Cuba will soon become extinct.

The oxen of Cuba are fully equal to any that I have ever seen; they are large, well-formed, and docile. The horse is rather small, but beautifully formed, fleet, and kind. There are forty yoke of oxen, and ten or twelve horses, on this estate. The farming utensils are of the rudest kind; the oxen draw by ropes and poles, instead of chains. I believe there is but one shovel on the place, and but few hoes; the machet is almost the only kind of tool used by the negro. Wheelbarrows and handcarts are not used; the negroes carry nearly everything on their heads—even a bottle they will carry there. There are nearly twenty carts, and not one of them made to tip up.

During my residence here, the weather has been delightful; the thermometer has seldom gone higher than eighty degrees, and at all times a fine, refreshing breeze, with cool and comfortable nights. The assertion, that a white man cannot withstand the sun of Cuba, is for effect, and not true. The mechanics employed on this estate are from several different nations; most of them worked in the sun, without much apparent inconvenience. The natives appeared to have no choice; besides, there are many people here who carry on their farms without slaves, and many planters who hire white men to cut their cane and do other work.

Cuba has advantages by nature, that but few, if any, other countries have. A fine climate, scarcely at any time oppressive, and a soil rich and productive in the extreme, producing at all seasons of the year, and capable of sustaining fifteen millions of people. Notwithstanding, she does not prosper, either in wealth, refinement, or knowledge, as other places of far less advantages do. Some of the laws and institutions are good. The great difficulty, however, is not in the laws, but in their execution, and in the people. When the laws are trampled upon by the people, and officers from the highest to the lowest deviate from the duties of their station, and justice is defeated by bribery and corruption, the people cannot go onward with prosperity, for there is no security to property, nor protection to life itself.

REPUBLICANO.

From the Philadelphia Public Ledger.

### JUDICIAL MOB LAW.

Our community was, perhaps, never more startled and confounded than by the recent proceedings in relation to the Temperance Hall, occupied by the blacks, and situated in Moyamensing. It is a matter involving principles the most vital, and which should, therefore, be considered in a spirit of calm and frank inquiry after truth. If the course pursued be legal, no capitalist, native or foreign, will invest his gains within the scope of the principle acted upon; and it is necessary that the law should be changed at once, or so soon as the action of the legislature can be invoked. If it be illegal, the action of the authorities should, without the delay of an hour, be repudiated or corrected. Before any comment, it may be proper to narrate the facts.

The better part of the colored people of Philadelphia have been, for some time past, engaged in efforts to redeem their brethren from the ignorance and vices which have debased them. Beneficial and other societies have been formed, and a rigorous reform commenced, with promise of great success, on the subject of temperance. Meetings and concerted action were indispensable for these movements; and it became necessary to secure a building for that purpose. The hall in question was erected to supply this want. And here let us, by the way, remark, that of the legal right, of the moral propriety of such a step, there never has been, and cannot be a question. No man, believing the blacks to be human, will question their right and duty to endeavor to improve their intellectual and moral condition. If, in the exercise of this right, they willfully adopt *means* which they *know* will disturb the public peace, there *may* be a question as to the legal responsibilities of such a course. But in the present proceeding, nothing of the kind is alledged. It is not pretended that anything was done or intended by those who occupied the hall, of an exceptionable character.

Their proceedings did, however, excite the resentment of the various proprietors of groggeries in the vicinity. The progress of the reform thus advocated, diminished the sale of the poison vended in the neighboring dram-shops; and all those who derived a revenue from the vices of the blacks, regarded, with a sinister jealousy, the attempt to suppress those vices. How far these feelings imparted ferocity to the recent riots, we cannot say; but it seems that immediately after the recent outrages, which all the virtuous classes of our community unite to condemn, this jealousy induced the judicial action which took place, in relation to the hall.

An address, signed by various citizens residing or owning property in the neighborhood of the building referred to, was presented to the Court of General Sessions, representing that there was well-grounded apprehension that the hall would be burned by the mob; that if so burned, it might spread the conflagration to the contiguous houses, and was *therefore* (!) a nuisance. Judge Doran, the judge presiding at the present term, and the only judge present, instead of rebuking this application, recognized the legal propriety of its requisitions, and gave the matter in charge to the grand jury, directing them to visit the premises, and to make presentment as to the facts alledged. The grand jury obeyed the order of the judge, visited the property, and made presentment that it was a nuisance.

Now, the property was not, of itself, exceptionable. It was a new, secure, brick building. It was untouched by the riot; there were no tottering walls to menace the neighbor or the passer-by. If a nuisance at all, it must have been from extraneous facts. It will be denied, by almost every reasonable man, that such extraneous facts would or could render it a nuisance. But, if they could have that effect, if from any circumstances the fury of a mob, directed against a building, would make it, *ipso facto*, a nuisance, it should be remembered that such circumstances were here not proved. There was, indeed, no proof—no attempt to prove anything. Notwithstanding, the grand jury *did* make presentment—the court *accepted* that presentment; thus recognizing and sanctioning its authority; and under these proceedings, the commissioners demolished the building.

It is a principle of law, old as the law, that no man shall be dispossessed of his property without a hearing, and a verdict by a jury. Still more sacred is the principle, that no man shall be convicted of a criminal offense, (and if this building were a nuisance, the proprietors were guilty of a criminal offense,) without a trial. In the present instance, there has been *no charge, no hearing, no proof, no trial, no verdict, no judgment, no power of appeal to the executive.* A *rescript* has been issued by a number of Moyamensing groggeries; that rescript has been acknowledged, and that rescript has been actually enforced, even to the demolition, by the authorities, of a valuable property.

We are at a loss how to enter upon the consideration of such a proceeding. It is against all law, against all *legal pretext*; and to demonstrate that it was wrong, we must demonstrate that the Constitution and laws ought to have, at least upon the authorities, some binding force. Have we arrived at that point, that it is necessary to make such an argument, and convince the public that the Constitution and laws have a binding force? If so, we have already reached the *ultima thule* of anarchy. If so, nothing is right—nothing is wrong; every man may do as he pleases; and all restraint, whether religious, moral, or legal, is discarded. Opinions of this lawless character cannot be adopted *by authority*, without making our city a *Phlegethon*, smoking and hot with blood—a *Pandemonium*, to which Paris, in the worst horrors of the revolution, was a heaven of purity and peace.

Let it be remembered that this outrage was committed *by the authorities.* And why? By their own showing, for the reason, that if this crime were not committed by them, it would have been committed by the mob. This principle, taken in its full length and breadth, establishes this duty—that where the authorities have reason to believe a crime is about to be committed in such a manner as to be attended by injurious consequences to others than the object of the crime, they, the authorities, must anticipate the malefactors, and effect the perpetration in a more skillful manner. Thus, if a Galileo be imprisoned, and there is fear that the ignorant mob may sack and fire the prison, it is the duty of the authorities to burn the object of their superstitious hate. If a Mansfield becomes the object of the rage of the mob, and there is danger that his valuable library and manuscripts will be burned by the incendiary, it is the duty of the authorities to employ the hangman to apply the torch, in order that the crime may be perpetrated decently and in order.

Under our act of assembly, property destroyed by a mob must be paid for by the county. How will the owners of the demolished hall effect their remedy? How, but by alledging that the court, the grand jury, and the Moyamensing commissioners, were the mob that destroyed it? There is no other course left them; and such, we anticipate, will be the real character of the claim to be made by them.

The consequences of this proceeding, unless most signally marked by public and judicial reprobation, must be most fearful—destruction of all the rights of person and property, and approbative, by the highest sanction, of the sacred majesty of a mob.—Hereafter, any political leader, whose course may make him obnoxious to any fifty ruffians of the opposite party, may be menaced with incendiarism; and the authorities, under this precedent, will be bound—if, indeed, it be an authoritative precedent—to level his homestead to the ground. Under this law, or rather under this violation of all law, Adams and Jefferson, Jackson and Clay, would have had their mansions demolished by the authorities, and been driven, like Marius, to seek refuge in swamps, or repose amid ruins. IS THIS THE LAW? If it be the law, let us know it? If not, let us stamp it, once and forever, as an outrage, with which no Christian, law-loving, and free community, can ever again be visited.

The community have a right to demand a knowledge of the law—if these monstrous novelties be considered law—under which they are *to suffer.*—Much has been done, of late, to affright the tremulous and timid spirit of capital from our State; but nothing that has been done to deprive property of stability and protection, can be compared to this. If such be the spirit that governs our authorities, our city will be reduced to a heap of ashes; and at the close of half a ceptury, the traveller who ascends the Delaware will ask where Philadelphia *was.*

From the Philadelphia Public Ledger.

### THE LATE RIOTS.

The undersigned respectfully request the attention of the public to the following statement, respecting the alledged origin of the late riots:

Arrangements were made by two temperance societies, composed of people of color, with a view to a joint procession, to be held on the 1st of August. As Pennsylvania has passed laws for abolishing slavery within her limits; as her citizens generally declare that they are not concerned in, nor responsible for the existence of slavery elsewhere; and as they generally profess, (both those who are termed abolitionists, and those who are not,) a desire for the moral and intellectual improvement of the colored population, it was presumed that no one could find reasonable, or even plausible grounds of exception to the proceeding. As it was the anniversary of the liberation of nearly a million of their brethren from slavery in the West Indies, the occasion was deemed favorable for exciting in their breasts a zeal for self-improvement, and an increased determination to avoid the degrading vice of intemperance. And as a similar procession was held in Wilmington, on the 1st of August, 1841, in a slaveholding State, without the least interruption or apparent displeasure, it was not anticipated that the citizens of Philadelphia would be found less tolerant or reasonable.*

The formation of the processions has been attributed to the advice of the white abolitionists of the city. This is so far from correct, that none of that class are known to have been consulted on the subject; and very few of them are believed to have known that the processions were in contemplation, until they heard that one of them had been dispersed by the mob.

These proceedings were intended principally for the members of the temperance societies, and especially for those who had become reformed from the habit of intoxication. The great mass of the people of color, who were disposed to solemnize the day, had made arrangements for doing so, one portion by going to Snow Hill, in New Jersey, to partake of an entertainment, another portion by religious services and addresses in the churches in the city, and surrounding districts; which arrangements were quietly carried into effect.

In consequence of a difference of opinion, which arose between the two temperance societies abovementioned, as to the most suitable place for dining, their proposed union did not take place. The Northern society held its procession through various streets in the Northern Liberties, Spring Garden, and the city; and, crossing over to Camden, dined at one of the public gardens there, without either molestation or manifestation of dislike on the part of the public.

The Moyamensing procession, which was composed in a great measure of reformed inebriates, chose its route through that part of the southern districts where it was believed it would be most useful, by reason of the greater proportion of objects needing a temperance reformation. It proceeded from the Temperance Hall, in Bedford street, up Eighth to Lombard, up Lombard to Tenth, down Tenth to Carpenter, down Carpenter to Fourth street, without interruption; thence up Fourth to Shippen street, in which street, it was attacked and broken up by a mob.

It has been pretended, that the banners carried by the procession, were the cause of the attack. This was not the fact. There were two banners, both of which are now in the hands of the mayor. Neither of them contained anything calculated to give offense to a just or reasonable mind. That which it has been pretended caused the riot, did not contain any words such as have been reported. It was carried in the latter part of the procession, while it was the fore part of it that was attacked; and that, too, it is believed, by persons who had not at that time even seen the banner which has since been set forth as the cause of disturbance. The banner, has been publicly exhibited by the mayor, and its pacific character plainly proved.

From various information received, there is strong reason to believe, that plots had been laid, preparations made, and cudgels obtained, for the purpose of breaking up the procession, if not further violence, before the arrival of the day on which it was to take place.

It is thought the chief instigators of the mob were found among the enemies of the temperance cause, and that their principal object was, to impede the progress of that cause; at least so far as relates to the colored population of Moyamensing, and its vicinity.

The subsequent occurrences are generally known to the public—how unoffending colored women were attacked in the streets, their furniture broken, destroyed, *or stolen*; how colored men and boys, having given no offense, except that of wearing the skin which their Creator had given them, were assaulted when quietly walking the streets, engaged in their usual business, and were beaten until their persecutors believed them to be dead; how it was publicly announced in the streets during the day, that a hall, which was building exclusively for the purposes of education, and of literary, moral, and religious instruction, should be burned in the evening, and how it actually was burned; and how a church was consumed, with fire engines surrounding it, and none of them permitted to save it from destruction.

We submit this brief statement of facts to an intelligent community, leaving to them the decision how far such proceedings are to meet with their sanction or encouragement.

ROBERT PURVIS,
CHARLES W. GARDNER,
DAN'L A. PAYNE.

* The day was also celebrated the present year in Wilmington, by a procession and an address, without any interruption, from S. H. Gloucester, whose *disclaimer* has recently appeared in the Ledger.

### KINGSLEY'S PLANTATION.

The following article, from the Voice of Freedom, refers to a letter in the Standard a few weeks since, in relation to Mr. Kingsley, of Florida, who has established a colony in Haiti. It is from the pen of our highly-esteemed friend, C. C. Burleigh, who testifies from his own knowledge:

With some of the facts which Mrs. Child relates, I have been familiar for several years. During the winter of 1837-8, an esteemed friend visiting Haiti for his health, with myself, made a visit to the plantation on which the old man, Kingsley, has settled his son George, and a considerable number of slaves. The settlement was then in its infancy; it being only a year and a half since ground was first broken for it, in what had, till then, been a perfect wilderness. Yet such was the fertility of the soil, such the pleasantness of the climate, the luxuriance of every kind of tropical vegetation, the noble growth of timber, the fine streams, the convenient neighborhood of a harbor, to which a good road was already opened, and the progress which had been made in the various projected improvements, that I feel no hesitation in receiving the statements of Kingsley, mentioned in the letter, as entirely free from exaggeration. As to the contentment and happiness of the laborers, I did not see enough of them to speak on that point; though what he says of their not being chattels, or legally liable to sale, is perfectly true. The laws of Haiti allow no property in man, and no service for life, or for an indefinite period.—They allow no longer contract for service in any case, than for nine years; and in this the laborer must be secured in his right to compensation, by having a legal claim on a fixed share of all the produce of the soil, generally not less than one-fourth. Kingsley's laborers were at work on one of these long contracts, when my friend and I were there.—The old man was not then on the island; but his son, a good-looking, apparently intelligent mulatto, received and entertained us with a frank and liberal hospitality, which would have done no discredit to any son of the "generous South." True, his new settlement in the wilderness didn't afford so many of the elegancies and refinements of hospitality, as might be found in the mansion of some wealthy planter in the Old Dominion; but in the lavish abundance of all the substantials of "good living," and in the seeming heartiness with which he ministered to our comfort and pleasure, he had no occasion, I dare say, to shrink from a comparison with ever a *patriarch* of the whole region, from the Pennsylvania line to the Gulf of Mexico. He appeared pleased to show us his crops, his cultivation, his improvements made or planned, and to talk of his prospects and purposes. I am quite inclined to believe that the prosecution of those purposes will confer no small benefit on Haiti, and will place his laborers in a condition much better than the chattel-slavery of Florida. But after all is said, I doubt if the superiority is great enough to justify, even on friend Kingsley's principle of "balancing evils," the continued enslavement of their former fellow-bondmen, in order to sustain the enterprise, which is to better their state. Much as their servitude is preferable to slavery, it still does not come up to a Yankee laborer's notion of freedom. We thought it evident that their employer had learned his notions of the rights, duties, and standing of laborers, in no such school as the New England farm, where the owner and his hardy sons, and his hired man—the son, perhaps, of his most respected neighbor—toil together through the day, and together at night sit down to their plain repast, at the same table;—that those notions were rather what were to be looked for in a slaveholder's son, reared in Florida, than what could be wished by men brought up to think labor the true source of respectability and independence. Still, let it be understood, George Kingsley was not a slaveholder, nor his workmen slaves. I might add, we had a striking proof of this, under our own eyes, while we were at his estate. Some difficulty had arisen between him and some of the hands, about the terms of their contract, a while before. Unable to settle it to mutual satisfaction, appeal had been made to the authorities of the island; *not* to the summary decision of the cart-whip. And all the way from Port au Platte, thirty miles, by a narrow, rugged wood path, climbing hills, fording rivers, and threading tangled thickets, where two men could not ride or even walk abreast, had the "commandant" (the chief officer of the district) ridden with his retinue, to hear and adjust the difficulty. It would be a long day, I apprehend, before the mayor of a southern city would take that trouble to decide a matter between a master and his slaves, or a master would ask for his interference, to convince his slaves that they ought to do his bidding.

From the Voice of Freedom.

### LETTER FROM WILLIAM SLADE.

WASHINGTON, July 25, 1842.

Your paper of the 14th instant, which I have just opened, brings me an address of a convention of ministers and delegates, assembled at Randolph, to the Congregational churches in Vermont, on the subject of slavery, together with an address of the same convention to the ministers and churches in the United States, that tolerate slavery."

I have read these addresses, with unmingled satisfaction. It is to the Christian religion, living and breathing, and speaking, and acting in, and through the Church, that we must look, as the great agent for the destruction of slavery. Nothing but the religion of Jesus, burning in the bosoms of his professing disciples, and acting, by its diffusive influence, upon the world, will ever exterminate this monster of oppression and selfishness from the earth.

The addresses speak in right language, and breathe the true spirit. The force of the truths they utter is not weakened, either by harsh and wholesale denunciation on the one hand, or excuses for injustice and oppression on the other.

I cannot sufficiently express my gratitude, to the Christian ministers and laymen who have thus spoken out on this great subject. I hope the example will be followed by the general convention of Vermont, by the ecclesiastical conventions of all the States in New England, and by all the presbyteries, synods, conferences, and every other form of church judicature or organization, throughout the free States; and that it will be annually repeated by them all, until the abomination of slavery shall have no resting-place, within the churches of this land. I would give more for the prayers of the Church for the slave, and its bold, unequivocal, and steady rebuke of the great iniquity, than for all the political machinery which can be brought to bear upon it. I do not condemn political action. It will yet, I trust, find fitting ways and occasions for manifestation. But there is a power in THE CHURCH which must be exerted, or slavery will never fall.

Politicians will labor in vain, and in vain will patriotism invoke the spirit of the fathers to come to the rescue of the bleeding slave, while the abomination is cherished in that Church, which calls itself by the name of Christ. Abolition never went in advance of Christianity. It never will. The foundations of slavery are deeply laid in those passions of our nature, which can be reached only by the power of religious truth—truth which shall bring home to the conscience and the heart, a full conviction that of *one blood* God hath made all nations of men to dwell upon the earth; that the command to do unto others as we would they should do unto us, is utterly irreconcilable with the institution of slavery; and that for his violation of this great law of love, God will hold every slaveholder accountable at the bar of final judgment. Before slavery shall be abolished, men must be made to feel, to some extent at least, their true relation to the God of the slave; and that to his law, older and higher than slave laws they are under a responsibility from which there is no escape.

How is this law to be made to bear upon the conscience of the world, while the Church disregards it? It is in vain to tell men that the law of Christian love forbids slavery, while the Christian Church, which they *will* regard as the living exponent of that law, tolerates it within her bosom. Though the Bible is open to all in this land—except the slave!—yet its pages are not as frequently consulted to determine what it forbids and enjoins, as are the lips and lives of those who call themselves Christians. What a responsibility does this impose on those who profess the name of Christ! And in nothing, it seems to me, is this responsibility more fearful than in regard to the oppression which is sanctioned by one-half of the American church. Yes, and by more than half; for how far does a refusal to rebuke the sin of slavery come short of the sanction of it! Can those churches be held entirely guiltless in this matter, who, with the iniquity before their eyes, in the churches of their own country, and their own communion, refuse to reprove it? May not the Saviour say, emphatically, in this case, "He that is not for me, is against me?" Is He indifferent to these oppressions? Is His heart unmoved by the cries of the oppressed? And will He hold guiltless those who, having "freely received," shall sit down in cold indifference, and refuse "freely to give" their prayers, their alms, their influence, their admonitions, and their rebukes, in behalf of the oppressed?

But I am wandering from the purpose with which I commenced. It was to thank my Christian brethren in my own name, and in the name of the millions of my enslaved countrymen, for this timely movement in their behalf. I may say, indeed, in some sense, in my own behalf; for I stand, as I have long stood, in a position to make me feel the value of such a support as this. I need not say that I breathe freer, and feel stronger, after reading these excellent addresses. In reply to the taunting inquiry, why, if slavery be a sin, do not the northern churches speak out in condemnation of it? I can now point to the doings of the Randolph Convention, and say,—here it is; and this is an earnest of what may be expected, in due time from the whole North. And may I not say this? Is not the time rapidly approaching, when every Church of every denomination in Vermont, will thus speak out?—and not of Vermont only, but of all New England, and of all the other free portions of this Union?

Oh, sir, that time *will come!* It cannot be long delayed. The northern church will be thoroughly aroused to a sense of the importance of this great subject. Let those who would break away from the churches because they are not already so, wait patiently. Let them labor and not faint. Let all bitterness and wrath, and clamor, and evil speaking, be put away; and with the untiring love and patience of their divine Master, let them persevere in the good work, assured that the voice of the entire church of the free States in decided condemnation of slavery will not be long delayed; and that it will not long be heard, before the whole fabric of this mighty iniquity will be shaken, so that there shall not be left one stone upon another that shall not be thrown down. The walls of Jericho fell before the blast of the ram's horns, after they had been compassed about seven days, by the command of Jehovah. Truth, my Christian brethren, is the simple weapon He has put into your hands to accomplish the same purpose upon the strong walls of slavery. Let its trumpet be blown *long* and *loud* by a confiding and obedient Church, and the massive walls of this Jericho shall be levelled with the dust.

From the Journal of Commerce.

### M. GEORGE.

Recently a venerable colored gentleman, named Monsieur GEORGE, from Port-au-Prince, arrived in this city with three young countrymen, one of them being his nephew and secretary. M. George is a wealthy planter, an ex-senator, and was formerly commissary general under President Boyer. He came to this country with a view to make some investments, and particularly to purchase some steam engines for his sugar estates. He found it very difficult to obtain lodgings at our hotels and boarding-houses, and at length took rooms at a French hotel. Returning from Philadelphia, after a short visit to that city, he was thrust into the *loafer's* car, where he took a very severe cold, that confined him several days. He was refused a passage in the cabin of one of our packet ships for England, but was told by the agent of another line, that he should be accommodated well, if he could remain a week or two. But he was impatient to leave the country; and took passage for France, in the bark Alexandre, being courteously treated by the agent and captain, who saw the visage of this polished old gentleman in his mind. Our hotel keepers, and railroad agents, and packet agents, should understand that he has carried nearly all his *doubloons* with him to Europe, to expend there.

M. George had letters to one or two eminent men in this country, from the celebrated M. Inginac, Secretary of State to President Boyer, speaking of him as a gentleman of wealth and respectability, and as his personal friend. It may not be amiss to state here, that a few years since, three noble-looking young men, of excellent education and refined manners—one of them being a son of M. Inginac—arrived in this country with the expectation of making extensive purchases; but the bad treatment and insult they received, made them return speedily to their native land.

On inquiry of M. George about the recent troubles between President Boyer and the chambers, he said, "the members are young—ardent—they go fast." I said, alluding to the engines he had been conversing about, "real locomotives, I suppose." He laughed, and replied, "locofocos." He said the difficulties were all settled, and matters were going on prosperously at Port-au-Prince.

I inquired about the family of General Toussaint L'Ouverture. M. George said his only child—a son—now lives at Bordeaux. He is sixty-two years of age, and is a pensioner on the French government.

Messrs. editors, why are people of color so maltreated in this country? Is it because they are black, or brown; or because their colors are associated with servile life? If a colored gentleman comes to

had just thought of it,) if he would not take breakfast with them. "Excuse me, madam," said he, "I am under engagement to take tea with the Prince Regent this morning."

There is another story told of a member of the same family, worth knowing. A merchant of Jamaica, black as the ace of spades, arrived many years since, with a rich cargo of sugars, and a letter of introduction from the governor of Jamaica, addressed to a house in Boston. The merchant invited the friend of the British governor, the owner of the rich cargo consigned to his house, to dine with him. After dinner, he invited him to church. The congregation stared on this portly black gentleman in the pew with the rich merchant's family in the broad isle. After the congregation was dismissed, a bon vivant companion of the merchant accosted him, saying, "Why did you bring that negro into your pew?" Why? He is a rich merchant of Jamaica; and he brought me a letter from the governor, saying he was very respectable, and his friend. "Well, what if he did? I would not sit in a pew with a blackamoor." "No? This man owns that large and rich cargo which lies at the wharf, addressed to our house." "I don't care; if he owned a couple of them, I would not sit in a pew with him." "You would not, hey? I will tell you a secret; he is worth two millions of dollars." "Indeed!" said his friend, with his mouth wide open, and his countenance bespeaking great astonishment, "I did not know that!!"

Messrs. editors, when shall we have done with the brutal prejudice against color? I am not for interfering with the proper usages of society—forcing people to associate with colored people—inculcating "amalgamation"—or lifting men up out of their proper level; but, shall not men be treated according to their merit? If a man is well educated, if he has good manners, and especially if he is rich, (!) why should he not be allowed all the courtesies and facilities of other persons, just like him in all respects, except the color of the skin? ADAM.

### HAITI, ITS CONDITION AND PROSPECTS.

In the Westminster Review for July, we find the following notice of a work with the above title; by John Candler, the Friend who accompanied Joseph Sturge on his West Indian expedition:

The present little volume will be welcome to all who, with ourselves, take an interest in the progress of the colored races. We have before noticed the difficulty of procuring any information of the actual state of Haiti, upon which reliance could be placed. Mr. Candler's work supplies a deficiency which has long been felt; and although his narrative is not so full as we could have wished, the facts it contains are important, and appear in a trustworthy shape. Mr. Candler visited Haiti in 1841, on a missionary tour to the West India islands; but, unlike many missionaries and abolitionists, he does not attempt to conceal defects in the negro character, or to suppress facts which might be supposed to militate against emancipation; and his remarks are entitled to the more attention, from the tone of candor and obvious impartiality by which his observations are pervaded. An instance of the kind we may take from the introduction to the work, in which a favorite prejudice is thus assailed:

"It is the delight of the lovers of liberty to dwell with enthusiasm on the talents and exploits of Toussaint L'Overture, undoubtedly the greatest man that took part in the revolution of St. Domingo, and one of the ablest generals of his age; but it is very doubtful whether his character, as a leader in the great struggle, will come out of the crucible of impartial history, with all that brightness and purity that some modern narratives, half history, half romance, seem to assign to it. The opinion of many persons in Haiti, whether well or ill-founded, we stop not to inquire, is certainly adverse to such high pretensions; these individuals represent Toussaint as one of the best men of his day; but not as free from many of the blemishes which generally attach to warriors."

Of the present President of Haiti, General Boyer, Mr. Candler gives the following account:

"An aid-de-camp in waiting led me to the hall of audience; and in a few minutes after, the President himself, attired in a plain suit of black, entered by a private door, and taking me by the hand, requested me to follow him to his own apartment. The manners of the ruler of Haiti are simple and unaffected; to republican plainness he adds the polish of France, and preserves a quiet, independent dignity, suited to his rank and station. His age is sixty-eight; but his robust health and evident activity make him appear much younger. He is a mulatto, with the physiognomy of the French; is rather under than over the average height; and is neither thin nor corpulent; he has a keen, expressive eye, and an intelligent countenance. With strangers, he converses only in French; though he has travelled in America, and understands the English language. During the interview of half an hour, with which he kindly favored me, he made particular inquiries after the venerable Clarkson, with whose character, as a strenuous advocate of the abolition of slavery and the slave trade, he was well acquainted, and of whom he had a more intimate knowledge than of other men, from his correspondence with Christophe, in which he manifested such an intense interest in the best welfare of Haiti. 'All the letters of Wilberforce and Clarkson, addressed to Monsieur Christophe,' such were his words, 'are in my possession; they thought highly of the man, but they did not understand his real character; they thought him the genuine friend of his country, but he deceived them. I received a letter from Mr. Clarkson,' he continued, 'soon after the death of Cristophe, in which he requested me to show kindness to his widow. I thought it somewhat singular; for though Christophe was a cruel man, and though he killed my own brother, I would have forfeited my life a thousand times, rather than have shown unkindness to his widow. I always protected Madame Christophe.—He entertained,' he said, 'a high regard for the religious Society of Friends; he had known some of that body in America, and was acquainted with some of their customs. I might depend on his protection whilst in Haiti; and he had given an order to the authorities to furnish me with all the papers I had asked for, to illustrate the resources and condition of the republic.' He wished me, however, as a stranger, not to overlook the single fact, that Haiti was a young nation; that it was only yesterday that she was released from the menaces and fears of France, by a new treaty of compensation for her territory; and that, till the present time, there had been no opportunity for the government to devote itself in earnest, on peace principles, to improve the institutions of the country. On rising to take leave, I begged permission to present him with some religious publications, handsomely bound; he received them very courteously; and on observing a series of tracts of the Peace Society, which had been translated into the French language, he said, with an air and tone of sincerity, "If the principles of that society had been acted upon by the nations, what an accumulation of misery would the world have been spared."

A very unfavorable picture is given of the capital of Haiti, "Port-au-Prince":

"Instead of a handsome city, such as it appears from the ship's deck at sea, rising on a gradual elevation from the shore, and adorned with good houses and gardens, you enter into streets of wooden buildings, with the pavement dislocated or broken up, the drains neglected, and filth and stable dung interrupting your steps in every direction. The quay is spacious, but the water is shallow near the shore; and all sorts of uncleanness are suffered to annoy the senses. A constant malaria is the consequence; which, at certain seasons of the year, renders the lower quarter of the city very sickly, and occasions much mortality among the sailors from foreign ports. Port-au-Prince, with all its advantages of situation, with every inherent capability of being made and kept delightfully clean, is perhaps the filthiest capital in the world. The houses, in general, are of two stories, built slightly of wood, to avoid the rend and tear occasioned by earthquakes, which at different times have nearly demolished the city. Some few of the better habitations are of brick or stone, and may be called handsome edifices. The senate house is a plain, substantial building, with no pretension to splendor; and the palace of the president, the largest edifice in the city, was built by the English, for the general's headquarters, during their temporary occupation of the south of the island; and is, therefore, as little like a royal palace, as any republican could desire. The Haitien flag, of red and blue, floats on its turrets; and it has, in front, a spacious court, in which are lodges for the military guard of horse and foot, who are constantly on duty. These are the only public buildings worthy of notice. The Roman Catholic Church is a capacious structure, but very plain and homely."

One of the greatest obstacles to improvement in Haiti, would appear to be the corruption of the Roman Catholic priesthood; a body of clerical adventurers from Europe availing themselves of every opportunity to amass wealth, by the ignorance and superstition of the people. The following is a description of a banquet given by the principal ecclesiastic of Haiti, to the author:

"It greatly exceeded our expectations; its cost and magnificence were far beyond any idea we had formed of the power of priestly wealth in this country. It carried us back, in imagination, to the times of Cardinal Wolsey. The company consisted of our generous host—the Abbé himself, the chief Judge of the Court of Cassation, three senators of Haiti, five merchants of the city, three Roman Catholic priests, a physician, who married the only daughter of General Inginac, with his amiable and intelligent wife, and ourselves. It would be useless to enumerate the various courses and dishes that were served on the occasion. Soups, fish, flesh, fowl, and game, were brought on the table, and removed, in quick succession, together with a great variety of ices, creams, pastry, and comfitures; there was also a splendid dessert, and many kinds of wine."

The income of the Abbé d'Echeverria, at Port-au-Prince, was variously estimated at from £800 to £3,200 per annum. Many of the priests become speedily rich, and how their wealth is obtained, Mr. Candler explains:

"The chief object of the ecclesiastics in Haiti, (their number is about seventy,) is to secure gold and silver as quickly as they can, to send to Europe for investment. Three instances of this sort came under our own observation; in one of which, a priest, having heard that we possessed some doubloons, came privately to us to bargain for a few of them, to send abroad; and in the others, money to a considerable amount had been placed in the hands of English merchants of our acquaintance, to invest in the English and French funds. One priest told me how much he had placed in our three per cent. consols, and asked me confidentially what I thought of the safety of entrusting his money to a certain merchant in one of the trading towns, for transmission abroad. The means of acquiring wealth, by greedy ecclesiastics, are, unhappily, always ready to their hand; they encourage superstitious feelings in the people, and receive donatives without law, as well as by virtue of it. Not contented with baptising children for gain, they baptise houses, boats, and door-posts! A merchant of Gonaives assured us that he had paid, on one occasion, twenty dollars to a priest for baptising a small vessel when ready for sea, which belonged to a female friend of his; and related to us many other instances of church rapacity."

Another incubus under which Haiti labors, entailed upon it by the recent hostility of France, is its standing army; which, although now in process of reduction, was, in 1840, numerically 25,000 men—a force out of all proportion to the extent of the population.

The debt due to France was reduced by treaty with Louis Phillippe to 60,000,000 francs, of which 4,500,000 francs were paid off by Haiti in 1838, 1839, and 1840.

With these burdens, we need not be surprised to hear that the government can raise no funds for public works, or the education of the people. Ignorance is all but universal; and what schools there are, appear to be attended only by the mulatto portion of the population. In the midst, however, of much to discourage, it is gratifying to observe the signs of slow, but yet real progress. The government is solvent; the revenue exceeds the expenditure; the amount produced by the import duties is continually on the increase; and the exports exceed a million sterling. But for the narrow policy of other countries, the amount would be larger.

"Horns and hides of cattle were once exported in great quantities from the eastern part of the territory, and live cattle for slaughter in the neighboring islands; but this trade has almost entirely ceased, owing to the narrow policy of England, France, and Spain, which nations have long forbidden a free intercourse between Haiti and their respective colonies. To the present moment, no communication subsists between Haiti and Jamaica, though they lie within a day's sail of each other, and though a valuable exchange of commodities might often take place between them. England, a short time since, offered to open a trade between Haiti and the British West India islands, on the condition that certain preferences should be given to British merchants over those of other nations in the ports of Haiti: this the Haitien government very properly refused, and the negotiation ended.

"During our residence at Kingston, Jamaica, a sloop under Haitien colors entered the harbor in distress; the vessel was permitted to come up to the quay for repair, but no communication was allowed with the shore; the captain and crew remained prisoners in their own barque, and were not permitted to receive even a friendly call from a stranger. The exclusiveness of other nations begets exclusiveness in Haiti. No white man, as we have seen, is permitted, by the law of the republic, to hold a foot of land within its territory; no white man can marry a Haitien woman, and thereby become entitled to her real or personal estate; and no white man can trade without a special license, renewed yearly, with a heavy fine; nor, indeed, generally speaking, can he trade at all, without being associated with a Haitien partner. Such restrictions as these tend to exclude capital from the country, to paralyze industry, and to prevent the increased cultivation of the soil."

### TRIAL BY JURY.

*Extracts from the Recent Message of Governor Seward, of New-York.*

"I call your attention to some cases in which the law of Virginia, retaliating on peaceful citizens of New-York, for injuries supposed to have been committed by her executive and legislative authorities, has been put in operation. Although our commerce is not greatly embarrassed by these unfraternal proceedings, yet unoffending citizens ought not, in such cases, to be left to incur inconvenience, or suffer loss. I therefore renew my request for authority to instruct them to test the validity of the law of Virginia in the legal tribunals.

The terms in which the Supreme Court of the United States assigned reasons for their judgment, in a recent case between Maryland and Pennsylvania, would invalidate every State law, concerning fugitives from justice, which should fail to facilitate the capture, even without legal process, of persons claimed as slaves, whether they had ever been subjected to servitude or not; but the authority of the decision cannot be extended to cases presenting facts materially varying from those which marked the case thus adjudicated. It is, therefore, believed that the privilege of habeas corpus, and the right of trial by jury, as yet remain unimpaired in this State; and we are not obliged to retrace what is justly regarded as an important advance towards that complete political and legal equality which, being conformable to divine laws, and essential to the best interests of mankind, will ultimately constitute the perfection of our republican institutions."

* * * * * * *

"The long delayed negotiations between the United States and Great Britain are supposed to be on the eve of completion, by a treaty, in which our northern boundary will be readjusted, so as to secure to this State an accession of territory on the shore of Lake Champlain, important to its defense against future aggression; and controversies which have endangered the peace of the two nations will be permanently settled on principles consistent with the national honor.

I have forborne to demand fugitives from justice, who have fled to the British provinces, and also to surrender criminals from those Provinces, who had taken refuge in this State, from the time when the Supreme Court of the United States virtually decided that the powers necessary for those purposes were exclusively national, and therefore belonged to the federal government. The governor-general of British North America, however, surrendered fugitives upon my informal request, until instructions very recently received from the royal government,* have obliged him to discontinue such courtesies. The evil resulting from the facility with which offenders against the laws of either country may secure impunity from their crimes, are so great, that I have thought proper to invoke the constitutional interposition of the general government, in the hope that the subject might find a place among the matters in negotiation between the two nations."

* QUERY.—Did the surrender of Nelson Hackett, a fugitive slave, to the authorities of Arkansas, on charge of theft, give rise to these instructions? The case attracted the attention of philanthropists, and was brought into parliament.—ED.

## Communications.

### LETTER FROM DR. NELSON.

We are much obliged to J. P. Williston, of Northampton, for the following letter from a well-known and excellent friend of the slave, who long since proved his sincerity, by emancipating his own bondmen.

JUNE 20th, 1842.

*My Dear Friend,*—I have recently felt a desire to notice the condition of the Africans in Kentucky, and compare that condition with what it was, ten or twelve years past. There is a visible alteration; whether it is for the better, or not, I am unable to say. This change is more visible in that northern half of the State, which is bordered by the Ohio river. In village and city, (especially,) the slaves appear to be less humble, more noisy, and more indulged, than they were a few years since. They dress finer, and laugh louder: but seem to be as ignorant as in years that are past, or more so. Two causes appear to unite in producing this result. First, some, by indulging their slaves, to a certain extent, quiet their consciences, and hope to hold their slaves, and yet to reach on to heaven. Secondly, others remember that slaves, if more indulged, will not so *certainly* run for Canada. A number have been crossing the Ohio river; but they love the place of their nativity, and would not seek a colder clime, for anything short of freedom. A man, his wife, and two children, recently ran from the centre of Kentucky, and made their entire escape. That which more than astonished me, when I first heard the case, (I was in the neighborhood, week before last,) was, that *they ran off in the public stage!* But, on inquiry, I learned the particulars of the case—which is becoming a common one—they were so white, that a few miles from the master's plantation, they were not suspected of being of African descent. They travelled fashionably, and without interruption. They may stop, if they choose, on this side of Canada, and intermarry with the families of those who fear (or say they fear) amalgamation. I am an abolitionist, and I oppose the intermixing of whites and blacks. Those who lift the voice against abolition, encourage amalgamation in the States of slavery, and secure it in the States where slaves are not. Those who could not be suspected of African descent, whilst travelling in the Kentucky stage, cannot, of course, be distinguished where they now are; and thousands on thousands are becoming whiter and whiter still. One individual, near where I was, a few weeks since freed his blacks, seemingly without compassion or piety, but merely to harass his neighbors. At his death, he freed, I think, about twenty, and gave them his land. He mocked all that is holy. But if his motives were indeed revengeful, instead of compassionate, we still hope that the liberated immortals may hereafter begin to think of the worth of their souls. Two masters, who lived near where I was, recently emancipated about thirty slaves each. They did this on the bed of death. Those who are about to wade that river, often begin to think on slavery with more seriousness. One lady has, in the same way, not long since, emancipated about twenty. This kind of work goes on too slowly. Some cross the Ohio river, and reach the land of release. This kind of work goes on too slowly. But both together, and we can see that something is being accomplished. If many more slaves should start for Canada, a gradual emancipation law would, we think, be passed, in the frontier slave States. As soon as such a law is enacted in any State, the subject of slavery may be discussed there; the adjoining State would soon begin to feel the influence. It does appear to those who travel through Virginia, Tennessee, Missouri, and Kentucky, that free discussion, from the press or from the pulpit, would soon rouse people into activity in the cause of justice and compassion. But the masters are not allowed to read. The postmasters will burn any sheet which calls for justice, or for pity. The ministers there dare not preach all that the Bible teaches. If a law should be enacted, ordering the slaves to be freed, at almost any age, then the truth may be published, to any extent. The slaves then will be quiet; and never attempt to run, before they are free. Discussion would then begin to be introduced, somewhat, in more distant States of the South. The blacks thus to be emancipated in a coming year, would not run themselves; but they would speak of the sweets of freedom; and they could tell a travelling pilgrim the road to Canada. Such a wedge, in the log of oppression, could not be withdrawn, or prevented from opening *slowly*, but surely.

The ministers in those slave States (I love them, and may their eyes be opened) have partly forgotten that pity we must feel, or be entirely lost! They do not, and they dare not, tell their congregations, that it was pity which brought our Redeemer from on high. They dare not ask the members, faithfully, toward what their agapee* is particularly directed. They dare not ask each one, to name over all the cases of suffering, such as they pity, and intend trying to relieve. The postmasters in those States, will not allow the people to read anything, but a train of lies, concerning emancipation, and its results, in the British islands. Oh, when shall the people of those States be allowed to act for themselves?—be allowed to hear of, and think on, that which is now going onward in this world, which is to burn? I do not, in all my travels, find the professing slaveholder, who says that he is cultivating the *holy* feeling, which he should have for his slaves, *now*, so as to be a tender-hearted *saintholder* in heaven. Oh, then, let us say to our brothers and sisters, in the East, "Do begin to cultivate *now*, to cultivate *industriously*, the grace of pity. Do make it a matter of certainty, that you do feel compassion toward all the suffering—that you may certainly know that you are of the family of our dying Lord." D. NELSON.

* The Greek word for love.

### GOOD NEWS FROM THE RAILROADS.

NANTUCKET, 8th mo. 8th, 1842.

MY DEAR FRIEND:—I perceive thou hast published a "Traveller's Directory," copied from the Liberator. The character, prefixed to the Boston and Providence, Taunton and New Bedford railroad, is—"A vile complexional distinction, enforced by brutal assaults." I wish to record in the Standard, an exception to this character, which came under my notice, when I travelled that road last week; inasmuch as I regard it an omen of good to the colored citizen. I was at the Providence depot, and was about to enter a car, when a carriage presented, in which I perceived a colored woman, whose respectable appearance attracted my attention. I opened the door of the carriage, and on inquiring her destination, I found she was going to Roxbury, Mass. I determined to place her in the car in which I intended to take a seat myself. There were many passengers already there; and as I approached it, I apprehended there might be some opposition, either from the passengers, or the conductor. None, however, was manifested; and when the tickets were called for, I placed myself within hearing, that I might, if it became necessary, plead her right to a seat in common with myself; but she was treated respectfully and kindly. This occurred in the accommodation train, which left Providence at 7 A. M.

I think the readers of the Standard will rejoice with me, that the veil of prejudice is being lifted from the eyes of the people, and that a better day is dawning upon our colored friends. I write at this time, that credit may be awarded to the conductor, though this may be but a solitary instance of justice. I am, however, inclined to the opinion that it is indicative of a more enlarged and liberal policy. I have lately heard of several similar cases on the Eastern railroad.

And thus it is, through the faithfulness of thyself and thy anti-slavery condjutors, that the common brotherhood of man is being more and more recognized. For notwithstanding occasional opposition to our enterprise, I am satisfied that man's humanity *is* being more and more acknowledged, irrespective of the accidents which encompass him. Let every laborer herein, be encouraged, then, "to hold fast the profession of his faith, without wavering."

What has not perseverance done in the temperance reformation? When I travel in the present day, and contrast the state of feeling which was exhibited in the electioneering campaign of 1840, and in which religious professors, too, so much participated, when the barrels of cider were a conspicuous exhibit of all the processions which met my observation—I say, when I contrast that day with the present, my spirit is animated with the hope, that not only this work of benevolence will yet be perfected in our own country and in distant countries, through the untiring efforts of its advocates, but that the other works of moral reform which are enlisting the sympathies, and the action, too, of some of the most pure and devoted philanthropists, will also go on and prosper in the earth, till every opposing principle shall be overcome.

I have rejoiced, yea, and I will rejoice, in what the temperance reformer, in and through a superintending Providence, has been enabled to accomplish. I behold the results of his labors in my own neighborhood; and for these I bless him. Some of the minor instrumentalities have not been exactly according to my views and feelings; but I have no disposition to arraign him for these. When I take a general view of this great moral movement, I can adopt the language of Father Mathew—viz—"It is a cause which is based on the purest principles of religion and humanity, inasmuch as it has for its objects the welfare and happiness of man, and the glory of the Creator."

Affectionately, thy friend,
NATHANIEL BARNEY.

### LETTER FROM BOSTON.

Speaking of politics reminds me to tell you a curious fact, not generally known. At the Harrisburg convention, Mr. Webster is said to have lost the nomination for the Vice Presidency by a very few (I think, three,) votes; and these from Massachusetts. If the Massachusetts delegation had stood firm, he would have been nominated; but they were overpersuaded to vote for Tyler, on the ground that his being the candidate would secure the vote of Virginia. Mark the result. Virginia was *not* secured. She voted for Van Buren. Harrison's death made Tyler President, which Mr. Webster would now be, if his friends had looked with their own eyes, instead of through others'. A beautiful illustration of the principle of "availability," which is only one aspect of the doctrine of expediency! and yet party politics forever *must* look mainly to availability. No party man can, as parties are now constituted, be permitted to judge for himself of the qualifications of a candidate.

The Taunton and Providence railroad company, and the Taunton and New Bedford railroad company, have rescinded their rule prohibiting colored persons from the use of their cars. I trust the Boston and Providence road will soon follow;—and then the Eastern road will be alone with its glory. As a lawyer, I am of opinion that the day is soon coming, when the course of these railroads toward the colored people will be held to be *a violation of their charters*, because a violation of the constitutional rights of the people, guaranteed by our Massachusetts bill of rights. I think our friends would do well to petition the legislature to rescind the charters of such railroads, as shall persist in this unconstitutional and illegal course. The railroads in question will have no one to thank but themselves, if by a combination of parties, or from the spontaneous right feelings of the people, they should be cut short by legislative REPEAL, in their career of outrage upon the rights and feelings of our colored brethren. E. G. L.

### THE ASSOCIATION OF FRIENDS.

*To the New-York Association:*

DEAR FRIENDS,—The reading of your communication of First Month last, has revived amongst us the feeling of sympathy which we expressed in our former letter; and renewed the desire which we have entertained, that you will not be discouraged by the opposition you have to encounter. We should expect to meet with many obstacles in our path—as well from the character of our enterprise, as from the nature of the views and feelings to which it is opposed. Every great reform has had to withstand the various opposing opinions of society. The sublime truths of the Christian religion were earnestly denounced by the multitude. The principles of the Reformation, were unsparingly condemned by the great mass of the people. The doctrines of the Society of Friends, were scorned and derided by the world: and the anti-slavery cause is but passing through the same ordeal, in being opposed by a corrupt public opinion, originating in ignorance, prejudice and selfish interests. Indeed, it would afford sufficient cause to doubt its excellency, if it were sustained by those who are controlled by such influences. We should fear that it was not calculated to abolish the slaveholding spirit, which is so prevalent in society, if the voice of the community were immediately to be raised in its favor. Striking at the foundation of an institution which has existed since the permanent settlement of our country, which has thoroughly interwoven its interests and its existence with the policy and measures of our government, which has ruled the action and prompted the motives of the South, and exercised almost unlimited control over the views and feelings of the North, it must, necessarily, rouse the prevailing opinions of the people, and meet with their powerful and determined opposition. Nor is our own society without participation in the popular opinion. Our continual experience affords the evidence, that many of our members are resolutely opposed to our efforts for the overthrow of slavery. The weight of the testimony against this giant system of iniquity, is resting chiefly on a portion of the individual members, who receive but little encouragement from the society itself—while another portion are laboring to weaken the efforts of their brethren, in the advocacy of the anti-slavery cause. Hence, we have not been astonished at the opposition which you have encountered in New-York Monthly meeting—although it has been with sorrow and surprise, that we have learned of the disownment of three of your members for the performance of duties connected with the objects of your association. Of the influences which have induced this action, it does not become us to determine. We would earnestly hope, in the exercise of that charity, which demands consideration for the views of our brethren, that they have acted from no improper motives. But, of the action itself, it is our right, it is our duty, as members of the Society of Friends, desiring the prosperity of the whole body, to give free utterance to the opinions which we entertain. Believing it to be contrary to the rights of the members immediately concerned, and prejudicial, therefore, to the rights of every member of the society, we should be unfaithful to our sincere convictions, if we did not bear our solemn testimony against it. We cherish a warm attachment for the Society of Friends. As the means of upholding and promulgating principles which we believe to be approved of our Heavenly Father, and testimonies which we regard as eminently calculated to reform and to bless the world, it merits and receives our affection. But for those principles and those testimonies, we have a higher regard than we can entertain for any organization established to sustain them. The freedom of thought—the freedom of speech—the freedom of action, untrammelled by any law not in accordance with that written on the conscience and the heart; these are rights which our ancestors maintained, amid persecution and danger; and which we conceive to be above every consideration connected with the present interests of our society. We cannot, we dare not, consent to their sacrifice; and the regard which we feel bound to entertain for them demands the declaration, that, while we would not willingly hold any opinion which should be inconsistent with the unity or harmony of the society, we believe the course pursued, in many places, toward those who are pleading for the slave, to be in violation of that spirit of toleration, which constitutes the high glory of the Christian character; contrary to the interests and good name of our religious profession; and calculated to strengthen, rather than to weaken, the hostile feelings which are already too prevalent amongst our members. Humbling is the thought which it forces on the mind, that while other religious denominations are awakening to a proper feeling on this subject, many of the members of our own society should be exerting their influence against those who are pleading for the oppressed; that any portion of that body, which was the first to raise its voice against the enslaving of our fellow-men, should now be opposing those who are endeavoring to hasten the dawning of emancipation. More binding with each day becomes our duty to labor with unceasing diligence, that the skirts of our religious communion may not be stained with slave's blood, nor the weight of its influence be given on the side of the oppressor's crime. Gratefully do we acknowledge the evidence which your communication has afforded us, that the events of the past year have not lessened your zeal in this righteous work, nor dimmed your faith in the confidence of its ultimate accomplishment. Thankfully have we received the assurance which your language has given us, that no opposition, however formidable, and no persecution, however unrelenting, shall weaken your determination to maintain the cause which God has committed to your keeping. Relying on His goodness, strengthened by His power, and sustained by the cheering voice of approbation with which He speaks to the trusting heart, we need but pursue in faith, the open path which lies before us, in faithfulness and sincerity, to fulfill the triumph which He has promised to those who plead for His suffering children.

By direction and on behalf of a meeting of "The Association of Friends, for promoting the abolition of Slavery, and improving the condition of the free people of color" held at Philadelphia, Fifth Month, 4th, 1842.

CALEB CLOTHIER, } *Clerks.*
SARAH H. PALMER, }

At a special meeting of the acting committee of the Association of Friends, held in New-York, 8mo. 16th, 1842, the following essay of a reply to the address, received from our friends in Philadelphia in 5th mo. last, was transmitted us by Nathaniel Barney, on behalf of the committee then appointed to that service. It was approved, and our clerks are requested to sign and forward it; and also to offer the two documents for publication in the Anti-Slavery Standard.

*To the Philadelphia Association, &c.:*

DEAR FRIENDS,—In addressing you at this time, we have been inspired with the truth of the declarations, "two are better than one," and a three-fold cord is not easily broken. The self-sacrificing laborer in any work of Christian philanthropy is animated and encouraged by the sympathy of kindred spirits, without the least abatement of confidence in that life-inspiring principle, whose influences are indispensable to its right performance; and in addressing you at this time, we have craved to be imbued with that spirit of Christian love, which teaches that we "should look not only on our own things," but also "on the things of others." And beloved friends, our prayer has been, that, under all our trials and discouragements, we may ever abide in the true non-resisting spirit, and let our fruits give evidence, that "greater is He that is in us, than he that is in the *world*." It is safe to trust in this divine illumination, and to follow its leadings with unfaltering steps. This points us to our individual duties, and strengthens us in their right performance. William Penn had a clear view of this, when he inculcated this important precept, viz. "that which is the religion of education and not of the judgment, is the religion of *another*, and not *ours*." It was by adhering to this divine illumination, that our fathers became the bright and shining lights of the morning, which beamed upon them in their first gathering as a distinct people; nerving them with those high, emancipating, and life-inspiring principles, which, after a lapse of many years, are, by the most pure of other religious sects, beginning to be acknowledged, as truths of practical importance: for do we not see in the present day, a fuller recognition of the peculiar testimonies of Friends, *without* the circumscribed limits of that society, than we have seen at any previous period of its history? Even their fundamental principle against a hireling priesthood, is more and more recognized; and in the promulgation of the principles of temperance and peace, should not the Society of Friends, as a body, be stimulated to renewed diligence in the faithful maintenance of these important testimonies, by events, which are transpiring at the present moment among some of those, not of their religious communion? Such individuals may be looking to the Society of Friends for an example of greater devotedness to principle and duty in these particulars. In view of this, it becomes us all, to elevate the standard of truth—of practical righteousness; of doing unto others as we would that they should do unto us; that we may more and more manifest that ardent zeal, and that holy walking, which attached to those our faithful predecessors, who manifested their faith by their works: lest the language should apply to us of this day—"other men labored, and ye are entered into their labors." We would then affectionately encourage each other, while we cease not to bear an uncompromising testimony against slavery, to show by our fruits, that we also have a testimony against war, against a hireling priesthood, against intemperance, against that prejudice which does not recognize the presence of the Divine Image in our colored, equally with our white brethren. These are serious considerations, and it were well to reflect upon them that we may discriminate rightly. That we may realize how far even our highly professing society are elevating the pure principles of the gospel among the people. The present is no time for adulation. Oh, beloved friends, are we a separate people? Does our Israel so dwell alone that there is no spot or leprosy upon her garments? Are her walls salvation, and her gates praise? If such are her attributes, we may rejoice, that the uncircumcised cannot reproach her. But let us see how far we are worthy of their exalted name. We are told that "Israel shall dwell alone, and not be numbered among the nations." When this prediction of Balaam, respecting the Jews, is urged in favor of sectarian exclusiveness, it were well to remember, that a greater than Balaam has said: "whosoever shall do the will of my Father, which is in Heaven, the same is my brother, and sister, and mother." How much our fathers suffered in their promulgation of the gospel of Jesus Christ, in contradistinction to the dogmas of the Church in that day. No divination, nor enchantment could prevail on them to bow to the idols of Ephraim, even though their integrity to principle cost them their natural lives. And it behooves us neither to enter his sanctuary, nor to tread his courts; inasmuch as the word of the Lord, through his prophet to Ephraim, remains alike imperative in all ages. "Therefore shall he have his blood upon him, and his reproach shall his Lord return to him."

And if covetousness is idolatry, it becomes our religious society, to inquire with all seriousness, whether the gain of oppression is not in their midst, and whether the idol of Ephraim may not be discovered in what is termed the religious world, when its high professors are not only dealing in the fruits of unrequited labor, but are actually buying and selling the victims of that oppression as chattels and merchandise. Hence you may see, that we respond to the sentiment embodied in your acceptable communication of 5th mo. last, viz. "and more binding with each day becomes our duty to labor with increasing diligence, that the skirts of our religious communion may not be stained with the slave's blood, nor the weight of its influence be given on the side of the oppressor's crime." And gratefully do we acknowledge the evidence, which your communication has given us of your sympathy with such of our members as have been subjected to disciplinary proceedings by their faithful maintenance of our religious testimony against slavery. We have beheld, with pain, that the disposition to enter the seat of judgment has severed the bond of union, and in form, cut off, by a kind of disciplinary procedure, several of the active, efficient, and faithful members of our association from the society at large. This procedure has awakened an interest in our body, to meet the extraordinary emergency, by such an action as would secure to us the continued labor of those who had, by their sacrifice, given evidence of their faithfulness to this important Christian testimony. We have, therefore, unitedly agreed to the following minute, which is incorporated into the articles, forming our compact, that the privileges of such individuals may be protected and secured. "Article 6th:

"Disunion from the Society of Friends, growing out of the faithful observance of its testimony against slavery shall not be considered a disqualification for membership in this association." Hence it will be seen, that we are not disposed to deny them the privileges of membership, and thus lend our sanction to a procedure, which has not been marked by that Christian forbearance and toleration, which are no less the distinguishing characteristics of our religious communion, than they are the certain index of the Christian's highest and universal standard of Justice, Mercy, and Truth. Signed by direction and on behalf of the association.

CHARLES MARRIOTT, } *Clerks.*
MARY N. BEALE, }

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, AUGUST 25, 1842.

### ASIATIC AND AMERICAN ROBBERS.

*See Narrative of a Journey from Heraut to Petersburg, by Sir Richmond Shakspear.—Blackwood's Magazine, June, 1842.*

The author of this narrative was sent from the British army of the Indies, in 1840, to effect such an arrangement between the Russians and Turcomans, as would prevent the further advance of the former upon Khyva, the chief city of Western Turkestan. They were within three days march of it. He succeeded in the object of his mission. The Russians retired within their own limits, on condition that their countrymen, held as slaves by the Turcomans, should be restored. This condition was guarranteed by Sir R. Shakspear, and he undertook personally to superintend the fulfillment of it. He collected all the Russian slaves, four hundred and sixteen in number, and conducted them to Ourenburg, on the river Oural. He was received with enthusiasm by the countrymen of the liberated slaves, and at St. Petersburg was honored with the personal thanks of the emperor. We are apt to regard all the wars of Russia, against the Asiatic hordes, as wars of ambition and conquest; and in this light I considered, at the time, the expedition against the Khan Khyva. It seems now, that he had the most just provocation; viz: the kidnapping of Russian subjects, chiefly fishermen, pursuing their vocation on the Caspian sea; and that the war was prosecuted, and terminated, with exemplary moderation. It would, as I apprehend, be difficult to find a pretext equally good for any of our Indian wars. The Florida war contrasts strikingly with that of Russia against the Turcomans; the purpose of one being to *rescue* slaves, and of the other to *make* them.

Sir Richmond not only obtained the release of the Russians actually held in slavery, but also a pledge from the Khan that no more Russians shall be enslaved by his subjects. Sir R. observes:

"The release of these poor wretches has surprised the Turcomans amazingly; and to crown all, the Khan has granted orders, prohibiting, *under the penalty of death*, the seizure of Russian subjects, or the purchase of natives of Heraut. This prohibition of the slave trade is quite novel in Turkestan. I humbly hope that it is the dawn of a new era in the history of this nation; and that ultimately the British name will be blessed with the proud distinction of having put an end to this inhuman traffic, and of having civilized the Turcoman race, which has been, for centuries, the scourge of central Asia."

The Turcomans are a race of mounted ruffians, engaged perpetually in marauding wars and highway robberies. Much of their country is under a high state of cultivation; producing abundantly the vine, grain, and most delicious fruits. Tracts traversed by the author, extending many miles, one of them thirty, are described as so highly cultivated, that "the face of the country is a garden, and each family appears to have its own farm-house; the carts of the country meeting you at every corner."

The cultivation is carried on by slaves; the masters being most of the time in the saddle, armed to the teeth, and seeking the "ways and means of making the two ends meet," by lightening travellers and caravans of their cash and merchandise.

Their method of training horses is curious.

"At one year and a half old, the tuition of the infant Childers commences. A child is placed on his back, who walks him about slowly, at first a very short distance; and when he can masticate grain, they give him a little barley or jewarree. The clothing is always very warm. A great deal of food is given in twenty-four hours, but very little at a time, and little water; but the pace is never increased beyond a walk. When not taking exercise, the animal is either in the tent, or close to it, so that he becomes, from his earliest days, perfectly domesticated and docile. At about three years and a half old, they commence training him for a trial, which is but little different from his former training. The distances are gradually increased, but the pace does not alter for many days. At length, the poor beast, not being able to walk over sufficient ground in a day, is led about at night, until his flesh is brought to a consistency. If melons are procurable, he gets large quantities of these, in addition to his other food; and at this stage of the training, he is allowed to eat as much grain as he pleases; but never much at any one time; and he is never allowed much water. A system of sweating is then gone through, and gradually the pace is increased into his best gallop, at which he is at last kept for ten or twelve miles; and then he challenges all the world, without having received one ball, or seen a drenching horn. Think of that, ye knowing ones!"

The following passages, illustrative of Turcoman habits, and giving a detailed idea of the manner of conducting their kidnappings, and robberies, interested me much, and may prove interesting to others:

"*May 20th.*—Before starting yesterday, the Cazee came to my tent, and said that three Turcomans were carrying away some natives of Heraut, as slaves. On coming out, I found that young Daood had seized the bridle of the leading Turcoman, and was bringing the party to our camp. There were ten slaves; two women, and the rest boys, mere children. I am ashamed to say, that I was silly enough to let my anger lead me into the absurdity of expressing the disgust and horror which I felt; and was guilty of the folly of *lecturing* Turcomans on the evil of their ways! The poor children seemed thin and harrassed, but not the least frightened, nor very anxious for their release; though it is possible that fear of the Turcomans prevented their speaking out on this subject. I had no power to release these poor creatures; and had I taken upon myself to do so, I should most probably have defeated the object of my mission, which will, amongst other things, I hope, lead to the cessation, *in toto*, of this detestable traffic. Had I turned the poor children loose, they would soon have been retaken.

A good deal is said in neighboring States of Turcoman valor; but I cannot hear that they ever attack parties of equal numerical strength, and in a fair, open plain. Their assaults are something like that of the brave cat on the feeble mouse. If a road has not been *chapowed* (plundered) for a year, and caravans are constantly passing on it, twenty or thirty of the Turka-Turcomans, or some other tribe, perhaps three hundred miles distant, will train their

immediately after their drivers throw themselves on the ground, commence maunching the thorns and grass by the roadside, and when all is ready, are led off from the direct road. The three poor wretches, fatigued by the night's march, without water or shoes, and with their hands tied behind their backs, are driven, by blows and menaces, screaming after the camels, which they so lately governed. Well may they shed tears of anguish, for well they know their fate. Never, in their sullest mood, did they inflict such cruel treatment on their cattle, as they are now doomed to undergo, from their fellow-creatures; and all hopes of home, of wife, children, and kindred, have vanished, like the dreams of the previous night. The rest of their life is doomed to be passed in slavery, amongst a people indifferent to human sufferings, and unacquainted with mercy. This deed of infamy performed, the Turcomans move on to the well, or lie in wait for another kafilah. Perhaps the next may consist of travellers; an old man, his wife, and only son, have been persecuted in one city, and to save their little remaining property, are flying to another town, where they have friends, to the daughter of one of whom the son has been long betrothed. The old man's wife, and the slave girl of the family, (most probably called Fatima,) are seated in paniers on the leading camel's back; two more camels carry the wealth of the family, and perhaps they have two servants riding on the top of the loads of wretched ponies; one of these will have the old man's pipe, and both carry leather bags of water. The rest of the party consists of poor moollahs, or priests, and trades-people, wretchedly armed. It is but a few hours since the party left the well, after what they considered a comfortable meal. The old man and his spouse are chattering sociably about past misfortunes, and drawing bright pictures of the future; the beardless boy has a good gun swung over his back; he is riding a handsome horse, fancies himself a hero, and is, perhaps, thinking of those bright eyes, which for so many years he has heard so highly praised. Fatima is dozing in her panier, holding her master's gun, which, owing to its weight, and the old man's infirmities, has been committed to her care. The two servants are in the rear, screaming in chorus some national song. The rest of the travellers are some distance behind, when suddenly a shout is raised, and in a moment the Turcomans are upon them. Willingly would the old man or his son risk their lives to save the women; the old man shouts to Fatima for his gun, but she, at the first shout of the Turcomans, has gone off into hysterics, and, clinging fast by the gun, screaming to her mistress, who has fainted. The old man then bethinks him of his pistols: these are loaded, but not primed; they are tied in a bag, and in his holsters. Before he can extricate them and prime, a spear is passed through his body. The son is perhaps willing enough to fight, but he has not been much in the habit of using his firearms: his gun is loaded, but not primed; and before he can bring it round and remember in which of his numerous pouches is the priming powder, he is thrown from his horse and disarmed. The two servants have been seized, without opposition, and the other travellers have fled in all directions. The camel carrying the women is now made to sit down; the unfortunate wretches are dragged brutally to the ground, and their veils torn off. Their cries for mercy, and attempts to screen their faces, are alike food for mirth to these accursed savages, who, curling their scanty mustaches, and shaking their spears, loudly boast of their invincible valor. The old man's lot is the happiest; for, while muttering prayers, his eyes are closed forever, and he feels no more oppression, nor grief for the sufferings of his wife and son. The poor women, if possessing any beauty, are allowed to ride on the camels, and have food given them, lest hardship and suffering should reduce their value, when produced for sale. The men of the party have the same fate as the three camel drivers; and another tale of barbarity and blood is registered against the race of Toorkestan. The last booty and captives are sent on the track of the first; and if satisfied with the plunder gained, the Turcomans proceed to their khail, where they are received as heroes returning from victory; or if they have hopes of more plunder, they make one or two forced marches in search of travellers equally helpless. But they never attack a formidable party; nor have they ever been known to make a second assault, when foiled in the first. And it stands to reason, that so puny a race, so sunk in vice, can have no chance against equality of numbers, where brave and determined men are the parties attacked. What they depend upon is the first surprise; and if they fail in this, they scatter like the sand of the desert from the slightest breeze.

It is generally believed that the Turcomans are a race of miserable creatures, without wealth. I am of opinion, on the contrary, that there are few nations, amongst whom abundance is so generally diffused. They have all very large flocks of cattle, and numerous slaves. The latter cultivate as much land as will produce grain sufficient for the family, or as much as there is any hope of selling.

Thirty *tillahs*, or £21 sterling, is the common price in the market for a stout man; five tillahs, or £4 for a pooey; a good camel fetches seven tillahs, or £5 12s.; and sheep are sold for one tillah, or 14s. each. A great deal of jewarre, which is here the only food for horses, is sold at about forty pounds for 1s.; and the only tax levied by the government is one-fortieth of the grain produced. Each family is bound, if called upon, to find one horseman. The Khan crossed the desert, from Khyva to Moorghaub, with fifty thousand collected thus; but on an emergency, he could easily double that number, and these troops could traverse a country where Europeans would perish.

To the honor of the Khan Huzarut be it said, that he has put an end to all plundering excursions, except on countries or kafilahs of nations with whom he is at war."

In perusing this narrative, I have been reminded of a boast of the late Gov. Hayne, of South Carolina, in a speech to the legislature. Speaking, as is so common in that part of the country, of their own "invincible valor," he exulted in the happiness and security of that peculiar state of society, in which the workingmen are slaves, producing plenty of subsistence, and the masters constantly in "a state of armed preparation." Now of this amiable and happy state, these Turcomans furnish a perfect model! Yet the Haynes, the McDuffies, and the man-chaining and woman-scourging democrats of the South say, "*the* democracy of the North are our natural allies."

In some respects, the southern slaveholders would not probably acknowledge a strict parallelism betwixt themselves and the Turcomans; nor do I pretend to set it up. They do not shoot, stab, or bind, peaceable travellers and traders, who go among them, unless they suppose them to be decided friends of freedom and justice. I am by no means sure that Sir Richmond Shakspear would have been safe among them, with such opinions as he entertains touching slavery and slaveholding; especially if he had undertaken to "lecture" them, as he did the Turcomans, "on the evil of their ways." Here the parallel certainly fails. The Turcomans seem willing to *hear*. They gag nobody; they proclaim death to none for "opening their mouths for the dumb."

The chivalrous southerners would spurn the idea of robbing travellers of their *donkeys*; but I pray them to consider a little, whether they do not the same thing in kind, only vastly worse in degree.

In the first place, what is the whole system of slavery but robbery? If I employ a laborer for a week, pay him, and then waylay him and take it back by force, as he is returning home on Saturday night, I am a robber, and the gallows or the penitentiary must be my portion; and is he who robs the laborer of the earnings of his whole life any less a robber? Men of the South, if you are men, answer this question *honestly*, or "upon *honor*," if you like that better. Again, what was that seizure of the fertile lands and precious mines of the southern Indians, and the expulsion of the original and oft-acknowledged proprietors, but robbery? What were the two invasions of Florida, the capture of forts and towns, and the final acquisition of the province, under such terrors, but robbery? I have had occasion to know, personally, that the people of Spain considered it so, though finally effected under the form of amicable negotiation. They would never have acquiesced, had they not believed, as Robards did, in the case of his wife, that the only alternative was *to fight, or to hand over.*

What is this whole affair of Texas, but outrageous robbery? What is this Florida war, but double and treble robbery?—the North of their money, the Indians of their country, and the negroes of their liberty?

Some may call this harsh language. There is in this world a numerous and respectable class, which I would call moral and religious nambypambies; and nowhere more numerous than in this country. They are all things, and yet the same thing, to all men. They abstain from justice, from the same low level of motives that they do from injustice. They are sticklers for all the recognized forms of propriety and charity. They are afraid of everybody, and everybody is afraid of them. They lift their eyebrows to the same altitude, and put on the same air of profound discretion, and utter their everlasting common-place "very severe!"—whether the tongue of slander hawks at dovelike innocence, or indignant patriotism drags into daylight "the cutpurse of the empire." To such I have nothing to say. But to all men who can, upon an occasion, do a little thinking, I would say earnestly—ponder this parallel; search and see if these things are so; and then say whether the whole harshness be not in the *deeds* which are done, and not at all in the *language* which is used.—D. L. C.

## HENRY CLAY.

We loathe political parties so much, that we would not voluntarily touch them with a pair of tongs; but that our readers may know what is going on in the world, we made the following extracts:

From the Lexington (Ky.) Intelligencer.

MR. CLAY.—ULTRA ABOLITIONISTS.

The following handbill, put forth at Albany, in New-York, and inserted in the Tocsin of Liberty, on the 27th July, 1842, attracted our attention:

The subscriber proposes to give a course of street lectures.

1st. He will comment upon the abominable wickedness of the late gentlemen's grand jury, in conniving with kidnappers, and neglecting to indict a slave hunter of this city. *The names of the grand jurors will be given.*

2d. Show that there is a gang of kidnappers watching for prey.

3d. Will give an account of the escape of fugitive slaves, and ask money to aid them to a land of freedom.

4th. Will give a few reasons why that notorious *Sabbath breaker, swearer, gambler, duellist, thief, robber, adulterer, man-stealer, slaveholder, &c.* HENRY CLAY! should never be President of these United States. Lectures will commence on Tuesday evening at 7 1-2 o'clock precisely, near the Centre Market.

Albany, July 18, 1842. ABEL BROWN.

Emotions of astonishment, indignation, contempt, and risibility, rose in our mind in rapid succession, on the perusal of this gross and infamous libel. It is due to the good people of Albany, to say, that the atrocious libeller was not allowed to deliver his intended lectures. The same number of the Tocsin says: "Now, what was the sequel? Why, that Mr. Brown did not appear at the time and place appointed, but that the mob, to a large number, as we are told, (not being present,) did appear, with abundance of wrath and cabbage, sheep's-plucks and rotten eggs, swearing and vowing vengeance on Abel Brown."

We shall leave the libeller and libel to the scorn and contempt which they merit, and which decent and honest abolitionists themselves, must be as ready to inflict on him as the rest of the community. We would only remark, that at the moment that such scandalous calumnies are propagated against Mr. Clay at the North, by ultra abolitionists, there are not wanting men at the South, who are there charging him with being an abolitionist.

But although we shall take no further notice of Mr., or as he is called in the Tocsin of Liberty, the "*Reverend* Abel Brown," we mean to pay some attention to a certain *James Cannings Fuller*, who calls himself an English Quaker, and who has been quite active in the fabrication and circulation of his calumnies against Mr. Clay. This man, if we are rightly informed as to his history, had scarcely trodden upon American soil, before he roamed about the country, whilst he enjoyed its hospitality, and protection of its laws, picking up idle and ridiculous stories from *negro slaves* and others, and then publishing them to the world as incontestible truths, to blacken the character of prominent men, and to sow discord and strife in a peaceful community. We have instituted careful inquiries into his visit to Ashland, and into Mr. Clay's conduct respecting the treatment of his slaves. And we now offer to our readers the results of those inquiries, as facts, upon which they may place the most confident reliance. We hope we shall be pardoned for this violation of the sanctity of private and domestic concerns.

This James C. Fuller went to Ashland, in the absence of Mr. Clay, and was not seen by Mrs. Clay. The pretext of his visit was, to see Mr. Clay's improved cattle—his real object was that of a spy. He went prying about the back-yards of the house, about the farm, to the orchard, and to the residence of the negroes. He thought proper to comment upon the meanness of a pair of steps which led from the kitchen, and which he conceived ought to have been of marble, or stone, instead of wood. He encountered a negro woman, and asked her how many children she had. She replied "fifteen or sixteen." "Where are they?" "Colored folks don't know where their children are; they are sent all over the country." "Where were thee raised?" "Washington." "Did Henry Clay buy thee there?" "Yes." "How many children had thee there?"—"Four." "Where are they?" "I don't know; they tell me they are dead."

Such is the tale of this English spy into the domestic affairs of an American farmer, in his absence from home. Now mark how it will be put down.

Mr. Clay purchased the negro woman (Darkey is her name) many years ago, from Montgomery county, in Maryland, at her own earnest solicitation. He never bought a slave who did not desire to come to him. He never sold one without some serious faults. He never separated families; but has frequently purchased, in order to unite them. When he purchased Darkey, she had no child whatever with her, or in her master's possession, but was married to a free man of color, who removed with her to Kentucky and has remained with her ever since. They have had four children, all of whom are in Mr. Clay's family, except one of them, a grown young man, who lives in Lexington, within a mile and a half of his mother. Mr. Clay built a very comfortable house for Darkey, with a brick chimney and a shingled roof. She is a seamstress, and does nothing else, except occasionally to cook in the family. When James C. Fuller's story was heard of at Ashland, Darkey was asked how she came to tell him that she had fifteen or sixteen children. Why, she said, the man came sneaking about her house like a fool, and she thought she would make a bigger fool of him.

It is perfectly true there is no school for colored people at Ashland; and if they would not make a better use of it than Mr. J. C. Fuller has made of the schools to which he is presumed to have gone, it would be well that there never should be one. This man pretends to be a Quaker. We do not believe it. In assuming that character, he villifies the respectable society to which he pretends to belong. American Quakers are mild, meek, and unobtrusive. They are the very reverse of James C. Fuller. We are done with him.

Mr. Clay owns about fifty slaves. Several of them, from age and infirmity, are an absolute charge upon him His allowance of food to them, is a pound of bacon per day for adult men, and in that proportion for women and children—free access to the meal-tub for bread, and plenty of vegetables. Most of them raise fowls. They are well clothed and housed, and in cases where tasks are given them, they are very light, insomuch, that during the season of breaking hemp, some of the men can earn their dollar per day. Their attachment to Mr. Clay is strong—Charles has travelled with him through the greater part of the United States, and in both the Canadas. When at the Falls of Niagara, three years ago, Mr. Clay was asked by a friend if he was sure of Charles fidelity; for that some abolitionists had been attempting to seduce him from his service. Mr. Clay replied, that they were welcome to get him off if they could. He might go if he pleased—he would only be anticipating his freedom a few years. In Canada he was again importuned and teased, until excessively vexed, he turned upon his tormentors, and told them that he would not leave his master for both of the Queen's provinces.—Charles' wife, a free woman, and her children, all live upon Mr. Clay's place, and are chiefly supported by him, without rendering any equivalent.

Then follows certificates, showing that Henry Clay has emancipated *five slaves*. A great stock to work up into political capital, for a candidate in a *republic!* The Bey of Tunis does far better than that. We copy one of these certificates:

Know all men by these presents, that I, Henry Clay, of Ashland, in the county of Fayette, and State of Kentucky, for, and in consideration of the long and faithful services of my slave Charlotte, (or Lotty,) and of her having *nursed most of my children, and several of my grandchildren*, have set free and emancipated, and do hereby set free and emancipate, the said Charlotte, discharging her from all obligations whatever to serve me; and I do furthermore hereby set free and emancipate Mary Anne, the daughter of the said Charlotte, also discharging her from all obligations whatever to serve me. But this deed is *not to be construed to emancipate any of the children of the said Charlotte and Mary Anne, or either of them, born prior to the execution thereof; the said children so born before the present date, remaining subject to me.* In testimony whereof, I have hereunto put my hand and affixed my seal, this 12th day of October, 1840.

HENRY CLAY. [SEAL.]

What stupendous munificence, to set a woman free, after she had for long years nursed his *children* and his *grandchildren*, without wages! No wonder the Intelligencer makes such a flourish of trumpets about the deed, as if it were something more than half divine! They did not, however, italicise that Henry Clay was careful to stipulate that the *children* of the said Charlotte and Mary Anne were to *remain subject* to him; we italicised *that*.

The Intelligencer says:

Thus it appears that Mr. Clay has emancipated *five* slaves, whose joint value, considered as lawful property, is probably greater than ninety-nine hundredths of abolitionists have ever contributed to what they profess to consider the cause of humanity in the United States.* Charlotte is the mother, and Mary Anne the sister, of Charles. To these might be added his father, who is

* Years of unpaid wages to the slaves, for nursing children and grandchildren &c. all go for nothing.

virtually, although not formally, free. He works only when he pleases, and does not earn his bread and salt. To these might also be added another, of a negro man, who, upon his arrival at the age of twenty-eight, Mr. Clay allowed to leave him, and give him thirty-five dollars and a suit of clothes. Although not authorized to make, we will conclude with a proposition to the Rev. Abel Brown. He may go to Ashland, and if he can persuade any one of Mr. Clay's slaves to leave him, the slave shall be free; *provided*, that if he fail to persuade him, he, the Reverend Abel Brown, shall go to work upon the farm, and continue as long as Mr. Clay thinks proper to retain him. He has much better, more useful, and more honorable employment for him there, than such an agent, corresponding secretary, and salaried officer, as he proclaims himself to be, of the Eastern New-York Anti-Slavery Society has, in the pursuit of his vocation, of libeller, slanderer, and calumniator.

The New-York Tribune condenses the above extracts, with the following remarks:

"We find, in the Lexington Intelligencer, an article with reference to the statements that have frequently been published concerning Mr. Clay's character as a slaveholder; many of them denouncing him in terms as coarse and vile, as they are unwarranted and slanderous, all of them founded in the grossest ignorance, or the basest misrepresentation. The Intelligencer notices, especially, the published account of a visit to Ashland, by one J. C. Fuller—who calls himself an English Quaker, and whose sole business in this country, since his first arrival here, was to act the part of a spy—picking up the wildest and most improbable stories from every negro he met, and giving them to the world as the results of his investigations. This man went to Ashland, under pretense of wishing to see Mr. Clay's cattle. He went prying about the back yards of the house, and has filled his narrative with the most impertinent criticisms of the domestic arrangements of Mr. Clay's dwelling.

We have not condensed this statement from the Intelligencer, in order to *palliate* the offense charged upon Mr. Clay, of being a slaveholder. There are some who will refuse him their votes for President, on that simple ground—a cause which we deem directly at war with the spirit and closest application of the federal Constitution. That slavery exists in Kentucky, we regret; we do not doubt that Mr. Clay regrets it: we know that he did all that one man could do to prevent it, when the State framed her constitution. He was overruled, and conformed to the institutions under which it was his lot to live. Those who *will* vote against him on that account, will not be persuaded to do otherwise by us; but there certainly is no excuse in this circumstance for slandering him."

Neither is there any excuse for slandering James C. Fuller. That gentleman is not an English spy, but a resident of this country, of English origin, extensively known here for his manly and consistent love of freedom, and for numerous acts of kindness and generosity to the suffering and afflicted of his adopted country. He is a highly-respected, and most worthy member of the Society of Friends. He went to Kentucky at the request of Gerrit Smith, to purchase the descendants of a slave once owned by his conscientious and tender-hearted wife, and afterward sold by her brother. Being near Ashland, and taking a strong interest in agricultural pursuits, he had a desire to see the imported cattle, for which Mr. Clay's plantation is famous. There was no *"pretense"* whatever about this. Had Mr. Clay been at home, he would gladly have asked of him concerning his famous breed of cattle. He questioned the slaves merely because he could find nobody else about the premises. American travellers who go to England, and "share its hospitality and the protection of its laws," think it no harm to question the workmen and children in mines and manufactories, and to publish to the world the result of their questionings; nor *is* there any harm. The nations should "provoke each other unto good works," and not suffer any sin to pass unrebuked. England has no expectation that her oppressions should pass untold by foreigners, from motives of delicacy; and if we indulge such expectations, we shall find ourselves egregiously deceived. These are days when things done in the house are "proclaimed on the housetops."

It is observable that J. C. Fuller speaks in a very mild and candid manner of Henry Clay; going out of his way to observe, that "he is not a sinner above other men. His slaves appear to be well fed and well clothed."

It is not that Henry Clay is a peculiarly cruel or bad master; on the contrary, we apprehend that his slaves, while with him, have reason to consider him "a lucky accident;" but *the being a slaveholder at all, unfits a man to preside over a republic*; and it is high time that every northern citizen should proclaim that they would as soon set a wolf to guard the sheep-fold, as a slaveholder to preside over free institutions. The elements are eternal antagonisms; and one *will* devour the other.

The Tribune says, "We do not doubt that Mr. Clay regrets that slavery exists in Kentucky. We know he did all one man could do to prevent it, when the State framed her constitution."

It is true that he did so; and the remarks that he then made concerning the ruinous effects of slavery, show plainly enough that Henry Clay does not sin through *ignorance*. If he conforms to a policy, which he knows, and has declared to be bad in itself, and destructive of a state's prosperity, what can be his motive but a desire for personal popularity at the expense of the public good?

It is to be remarked, too, that he does more than passively "conform to the institutions under which he lives." *He gave his casting vote in favor of perpetual slavery in Arkansas*, at a time when that territory was almost uninhabited. *He worked to bring Missouri into the Union, with her whips and chains*, when one vote would have turned the scale. He defended the institution of slavery on its own merits, in the Senate of the United States, and openly declared, in the most explicit terms, that he was opposed to all emancipation, "gradual or immediate." Did his being a mere resident of Kentucky require all *this* at his hands? Is it altogether candid and truthful in the New-York Tribune, to announce that he opposed the introduction of slavery into Kentucky, at the formation of the constitution, while it *conceals* the fact that he not only yielded, as perforce he must, to the will of the majority, but has ever since been an active supporter of the system he had publicly proclaimed to be so ruinous? Is the Tribune, moreover, ignorant of the fact, that there has been, for some time past, an increasing party in favor of emancipation in Kentucky; that they have earnestly wished to call a convention to remodel the constitution; and that their wishes have been defeated mainly through the opposition of Henry Clay, with his eye, perhaps, on the presidency of the United States?

As for the remarks by Abel Brown, we will only say, that his mode of attack is not agreeable to our taste or judgment. It seemed to us, when we read it, eminently calculated to produce a reaction in many minds in favor of Mr. Clay; and we should be sorry to have abolitionists aid in the election of a slaveholder, either directly or indirectly.

## RAILROADS.

We rejoice at the good tidings sent us by Friend Barney, and E. G. Loring, that the odious distinction on account of complexion is done away on the Providence and New Bedford railroads. Thus, inch, by inch the battle of freedom is slowly won. Please God, we will win every foot of the hard fought field yet. What matter whether anybody ever thanks us for it, or not?

## ENGLAND OPPOSED TO SLAVERY.

Benjamin H. Greene, of Boston, has just published an extremely well-written and well-argued pamphlet, of 55 pages, bearing the above title. It is a reply to an article which appeared in the Boston Morning Post, last April, called "An Examination into the Real Causes of the War against the United States, and an appeal to the other Powers of Europe against the Purposes of England." The pamphlet is evidently written by one who has true wisdom both of head and heart.

It is a good omen for the country when her gifted young men come out and print unpopular opinions, at their own expense, merely because the fire of freedom burns strong within them, and for their souls they dare not smother it. We shall give extracts next week.

## J. N. T. TUCKER.

A letter from this sincere and conscientious friend of the slave informs us that he is disappointed in his hopes of being able to spend a few months lecturing, in the service of the American Anti-Slavery Society. Physicians have pronounced a permanent affection of the throat likely to result in consumption, unless great care is taken. For this reason, he will devote a portion of his time to manual labor, and lecture or preach occasionally, as he may find himself enabled to do so. These labors he will perform entirely in an *individual* capacity.

"It is my purpose to occupy an *independent* and *free* position, so that what I see worthy of approval, I may approve; and condemn what is wrong, either in the American Society, or any other association of abolitionists. Tender to the Committee of the American Society assurance of my best wishes in respect to all your movements, which may be based upon truth and guided by the spirit of freedom and charity."

## S. J. MAY.

We are glad to hear that this beloved anti-slavery brother, in whose soul the dew of Hermon has never been dried up by the fiery trials and fierce divisions of this clashing world, is appointed Principal of the normal school, at Lexington, and will probably accept the invitation. A colored young lady, who wished to fit herself for a teacher, has not been rejected; and this fact speaks volumes in favor of the establishment.

## GOOD NEWS.

It will be seen by the Anti-Slavery Items, that slavery is forever abolished in all the British settlements on the Straits of Malacca, by the unanimous accord of the inhabitants themselves. "Now all these things happened unto them for ensamples: and they are written for our admonition," 1 *Cor.* 10: "Righteousness exalteth a nation: but sin is a reproach to any people." *Prov.* 14: 34.

## OUR AGENTS.

Our agents in Western New-York appear to be working with faithful zeal, and to a right good purpose. A letter from that true-hearted friend of the slave, E. D. Hudson, says: "A glorious gathering took place in Buffalo. Such a revival spirit was produced by the powerful application of truth to the consciences of the people, during that Convention, by Abby Kelly, as was never before known in Buffalo. Crowded houses in Lockport. The foul spirit of slavery writhes and lashes itself in torment."

☞ **THE ANTI-SLAVERY ALMANAC** ☜

For 1843, will be published, and ready for delivery, on the 1st of September. Price 6 cents single, $3 per hundred, and $25 per thousand.

☞ Payment will be required *in advance*, in all cases. Orders, with the money enclosed, will be supplied in the order in which they are received.

The Executive Committee of different State and local societies, are requested to forward their orders with as little delay as possible. Will friendly papers please copy.

☞ An interesting letter from John Orvis, one of the agents of the American Society, is deferred till next week, for want of room.

☞ The article from a Philadelphia paper, on Judicial Mob Law is worthy of the serious consideration of every citizen. The rights of the colored people are bound up with our own. Whoso smiteth his neighbor, woundeth himself.

☞ Joseph Sturge, who has labored so zealously for emancipation, and for the repeal of the corn laws, is elected to Parliament, for Nottingham; though he declared, beforehand, that he would not allow a cent of money to be paid to influence any man's vote. We rejoice to hear of his success.

## Anti-Slavery Items.

INDIANA.—The Indiana State Anti-Slavery Society will hold its anniversary at Newport, on the 5th day of September. It is expected to continue in session four days. Distinguished friends of the cause from other States will be present, and the meeting is expected to be an important and interesting one. It is greatly to be hoped that the attendance will be large. All parts of the country need continual stirring up on this great question.

NEW BEDFORD AND NANTUCKET.—The annual meeting of the Bristol county Anti-Slavery Society, held at New Bedford, produced a good deal of excitement. Within doors, the discussion of the pro-slavery position of the American church and clergy was discussed with great warmth, and out of doors, the hideous shoutings of the mob rendered it almost impossible for the speakers to be heard. No violence was, however, done to persons or property.

The anti-slavery convention at Nantucket, the next day, continued in session three days. The evening meetings were crowded. On the second evening, an ineffectual attempt was made to interrupt the proceedings of the meeting. The next evening, the mob rallied in great numbers, and attempted in vain to break up the meeting by their yells, and by throwing brickbats and other missiles into the windows. Several panes of glass were broken, and one lady was badly wounded by a stone that struck her with great force below the ear.

The trustees of the athenæum, considering the building in danger, declined letting the convention have the use of it for the next day. They therefore adjourned in the evening to Franklin Hill, but the meeting was broken up by the mob. On Monday, a public meeting of the citizens was called, at which it was voted to grant the use of the town hall to the friends of emancipation, and to protect them in the exercise of their rights. The mob again rallied, and did much injury to the building, in spite of the efforts of the authorities to preserve the peace.

RISING IN CUBA.—It is reported that there has been a conflict between the soldiery and the black peasantry, in which 50 of the latter had been killed. It was stated, that a number of runaway negroes had established themselves among a range of hills about 15 or 20 miles from St. Jago de Cuba, where they formed a settlement somewhat similar to that established among the back woods of Trelawny, near Dromily, some years ago. It would appear, that the existence of this community had not been known, until within a short period since, when the authorities directed an attack upon them by the military, which ended in the result we have stated above; the remainder of the fugitives had dispersed themselves, and from the communications which they had formed among the laborers upon the various estates, and the corresponding symptoms which were manifested by them, it was strongly apprehended that a general rising would ensue; considerable alarm had in consequence been excited, and all the inhabitants are represented as being on the *qui vive*, and the restrictions imposed upon black and colored persons—particularly those from this island, were made more stringent than formerly.—*St. Christopher's Advertiser.*

BRAZIL.—By the arrival of her majesty's packet *Express*, from Rio de Janeiro, April 26th, we learn that "considerable excitement existed on the slave question. It was believed that the British government had proffered to extend to Brazil the same measures she proposes to the Spanish government to adopt in the Spanish West India possessions. The daily press teemed with tirades against what is termed the pseudo-philanthropy of England. An address on the subject from the provisional legislature of Rio, also gave rise to a copious discharge of Brazilian wrath."—*London Morning Herald.*

EMANCIPATION IN THE EAST—PRINCE OF WALES ISLAND, JANUARY 5.—The period having arrived for carrying into execution the humane, disinterested, and noble pledge of the slaveholders at Malacca, the governor deems it right to republish, for general information, and in order to remove from the minds of the few slaves who may yet be in existence, all apprehension of doubt of their right, henceforth, to be considered as free, and no longer subject to be treated as slaves under any denomination, color, or pretense whatever; an authentic copy, subjoined, of the resolutions passed at the public meeting of the inhabitants of Malacca, held on the 28th November, 1829, and at their request conveyed to the governor through Mr. W. T. Lewis, who presided on the occasion.

The governor takes this opportunity of congratulating the European and other inhabitants of Malacca on the completion of their generous purpose, and the satisfaction which they cannot but feel, in having thus, of their own free will, come forward and emancipated their fellowmen from the degraded condition of slavery. He is aware that the slaves in question were, generally speaking, born and bred up under their masters' roof; that they had for a series of years been supported with kind and considerate treatment; and that they came into the possession of their owners at a period, and under a government, when slavery was tolerated by law. The spontaneous emancipation, therefore, of their slaves by the inhabitants of Malacca, under such circumstances, cannot fail to be highly gratifying to, and warmly appreciated by, the British authorities, as well as the supreme government of British India; to which latter authority the governor will have great satisfaction in reporting, that *the last remnant of slavery which existed in the British settlements in the Straits of Malacca, has been for ever abolished by the unanimous accord of the inhabitants themselves.*

(Signed) S. G. BONHAM, Governor of Prince of Wales Island, Singapore, and Malacca.—*British and Foreign Reporter.*

A RUNAWAY SLAVE.—On Friday or Saturday, of week before last, three slaves arrived at Boston on the Worcester railroad. They had deserted from their master, who belonged in Georgia, but had kept track of them, and was waiting at the depot when they arrived. Two of them were secured, and while the irons were being fixed upon them, the third, a powerful man, prostrated his master by a blow, and rushed through the crowd of spectators. He went down to Salem in the Eastern cars, and was followed in the next train by his master. He was secreted in Salem by some abolitionists during the Sabbath, and on Monday came to this town, where he was secreted until the latter part of the week, the master of an eastern coaster having declined to take him on board, he was finally taken to Portsmouth and put on board the steamboat Huntress, for St. John.—(*Newburyport Herald.*)

How long will the North consent to be disgraced by scenes like these?

CHANGE OF THE CONSTITUTION.—We mentioned in our last, that the venerable Noah Webster, delivered an address at Amherst, Mass. showing the disastrous influence slavery has had on the government of this country. Being requested to publish the address, he answers:—

"At present, circumstances render it inexpedient, and probably the publication would do no good. I should be very glad to address a few remarks to my fellow-citizens, on two subjects. To teachers and students of all classes, I would attempt to show that in many, perhaps in most of our schools, pupils are constantly instructed in errors. To the citizens at large I would attempt to show that the disorders of our government, which have paralyzed business, disgraced the country, and brought the government to the brink of destruction, proceeded from *fundamental defects in the Constitution*, and to a prevalence of erroneous political principles among all classes of citizens; which defects and errors render it impossible for the United States to have a good government. But some attempts of mine to call the attention of citizens to these subjects have failed, and no further attempts of the kind will be made. So long as our most influential men look only to a *change of administration* for a correction of public evils, all prospect of a permanent or durable melioration of our condition is unquestionably hopeless."

ABOLITION.—Politicans are very willing to use this element in popular opinion, as well as to *abuse* it, for their own party purposes. The Maine whig papers call upon the people to remember that in 1838, when Atherton's famous "Gag Resolution" passed the House, *John Fairfield* and *Edward Robinson*, the present candidates for governor of the two political parties, were members of that body, and voted on those resolutions; John Fairfield *in their favor*, and Edward Robinson *against* them. We do not hear that Robinson's friends make any boast of *his* vote. Pro-slavery is in a sneaking situation; all relations and friends are ashamed to own her, notwithstanding the amount of dirty work they do at her bidding.

AFRICAN CHURCH.—The Banner and Pioneer states, that there is an African church at Lexington, Ky., with more than one thousand communicants. Of the pastor it says, "He does more to suppress vice than all the police of the city." And yet, probably, this pastor and most of the members of his church, are articles of merchandise!

*New-York Evangelist.*

## Married,

On Sunday evening, 14th instant, by the Rev. Silas Hawley, Mr. WILLIAM BERRY, to Miss RHODA DURFEE, all of New Bedford.

## Died.

On Seventh day, the 13th inst. ELLEN, wife of Samuel J. Levick, of Quakertown, Bucks county, Pa. in the 26th year of her age; after a lingering illness, which she was enabled to bear with much Christian resignation.

# GENERAL INTELLIGENCE.

## Foreign Items.

ENGLAND.

The Caledonia, from Boston to Liverpool, arrived in twelve days, including her stop at Halifax. She brought accounts of the crops more encouraging.

About the 23d of July, the weather, which previous to that date had been very unpropitious for the harvest, underwent a favorable change, and since that period been exceedingly fine—and, in consequence, the most sanguine hopes are now entertained of a plentiful grain crop. The corn markets throughout the country are much depressed.

This state of things has already had a beneficial effect on the trade and commerce of the country; and should the fine weather continue, there is little doubt but that the starvation and distress which have so extensively prevailed throughout the country, will be known only in the remembrance of a calamity that has passed away.

Money, according to the circular of the *Barings*, continues exceedingly plentiful, and there are no indications of its being likely to be otherwise for some time,—the bank of England holding at least £8,000,000 of gold in its vaults.

The arrival in London of an accredited agent from the United States government, for the purpose of contracting a loan of twelve millions of dollars, is not liked; and it is confidently asserted, in well-informed quarters, that he will wholly fail in the object of his mission.

In the neighborhood of Birmingham, Staffordshire, and other parts of the manufacturing districts, there have been some rather serious outbreaks, which have required the greatest energy and exertion on the part of the magistracy to suppress. The latest accounts, however, inform us that the rioters were coming to terms.

In the House of Lords, the Earl of Aberdeen moved the second reading of the bill for suspending an act directed against the Portuguese slave trade. The act he proposed to suspend had, his lordship said, been rendered unnecessary by a treaty just concluded, in which the Portuguese government had engaged to concur heartily with this country in all measures necessary for the suppression of the slave trade; and being no longer necessary, such an act could not be otherwise than offensive to the nation affected by it. The bill was read a second time, after which Lord Brougham, in a long, and highly animated speech, moved a resolution, calling upon the queen's government to take into consideration the present state of the trade in slaves, with a view to its complete suppression.

FRANCE.

The chambers commenced their extra session on the 28th of July, Louis Phillippe being present, and opening it in person. The number of spectators were very great; the princes, ministers, and all the great officers of State, being in attendance upon the king.

The royal speech was very brief; merely stating the death of his beloved son, as the reason why the chambers had been summoned so much earlier than usual. The scene is described as affecting in the extreme; unparalleled, perhaps, in the history of parliamentary settings The king's emotion was so great that he found it impossible to give utterance to the words. He made the attempt a second time, and again he was unsuccessful. The auditory burst forth into one long cry of "Vive le Roi!" which seemed to give courage. He at last found utterance, but his voice was thick, husky, and broken with agitation. At the word "consolation," the king could no longer withstand the torrent of grief; he laid down the document and burst into tears.

The whole auditory was deeply afflicted, and we do not exaggerate in saying none present could resist the contagion. Loud, long-continued, and reiterated shouts again greeted him. Again he resumed, and his voice became stronger, until he spoke the words *mon fils*, (my son,) when he again faltered. At the close, he crossed his arms on his breast, bowed to the chambers, and tried to enact the statesman; but the feelings of a father overcame him, and he sunk back into his seat, sobbing convulsively, hiding his face with his handkerchief. His sons were all present; the Duke de Nemour and the Duke d'Aumale sat on the right of the king, and the Prince de Joinville and the Duke de Montpensier on the left.

The question of the regency occupies the French papers almost entirely. The Duke de Nemours, (the eldest surviving son,) it is generally conceded will be declared regent; though not without violent opposition from the party called, "*The extreme Left.*" The guardianship of the little princes, the Count de Paris, and the Duke de Chartres, will be entrusted to their widowed mother, the Duchess of Orleans. A month before the melancholy event happened, it was thought wise to be prepared against the possible contingency; and a plan for a regency was drawn up and submitted to the king, but of course, without the most remote anticipation that it would be ever requisite. The object which my informant ascribes to that precaution, was to induce the Duchess of Orleans, whom it proposed, to become a Catholic. Her royal highness has, however, too much character and too much steadiness in her own religious creed, to justify an expectation that she would ever yield on that point to any entreaties or considerations whatever. It is not likely, however, that to the temptation the alledged draught of a regency bill held out, any importunities have been added; the king loses his daughter-in-law too much.

The Duke of Orleans had a presentiment that he should die young, and expressed it to his sister, a few days before his death. A will has been found among his papers, in which he speaks of his wife and children in the most touching terms, and affectionately exhorts his brothers and sisters to remain closely united, and defy every attempt of political intrigue to separate them.

The Gazette de France has been condemned for a libel against the crown, in articles written on the occasion of the death of the Duke of Orleans, to a fine of 24,000 fr. and an imprisonment for two years of M. Paul Aubrey, the responsible editor.

The sentence is generally considered to be one of uncalled for severity.

TEXAS.

In the House of Commons an inquiry was made of Sir Robert Peel, as to the destination of the Mediterranean steam frigate, said to be fitting out in London for the invasion of Texas.

Sir R. Peel said he believed the facts were these—two vessels were fitting out, one at Blackwall, and the other at Liverpool. It was said that those vessels were for the Mexican government. Application had been made to the British government to permit them to be manned with British seamen, and that permission had been refused. He could state, that in consequence of an application from the Texan minister on the subject, that minister had been informed that no officer in her majesty's navy would be allowed to serve the Mexican government against Texas. The Texan government had been informed that if hostilities should take place, it was the intention of the English government to maintain a perfect neutrality.

The American barque, Anahuac, brings tidings that the Mexican authorities are diligently recruiting their army, and that they have already collected together some 35,000 or 40,000 men for the ostensible purpose of invading Texas. It is said, we know not on how good authority, that Santa Ana has sent a deputation to Chili and other South American States for the purpose of procuring aid in the possible event of difficulties with the United States.

WEST-INDIES.

The 1st of August was celebrated at Bermuda as the anniversary of the emancipation of the slaves.

Antigua has been visited by two severe shocks of an earthquake

# Poetry.

For the National Anti-Slavery Standard.

## TO ROBERT AND ESTHER MOORE, OF PHILADELPHIA.

"All the world are delighted to watch the young, as they grow up together. To me it is not less delightful, to see the old wear out together; to see two creatures of distinct tempers and passions, by degrees, melting into one; to see how happy those may be, who habitually prefer the happiness of another, to their own; to see, finally, real love, like a flower, blooming amidst ruins, surviving the vigor of the body, and all those attractions on which it is thought to depend."—ALLAN CUNNINGHAM.

Hope life's unclouded morning cheers,
With promises for future years;
But yet her visions may depart,
And leave a desolated heart;
The sun that rises brightest may
Be lost in gloom, ere closing day;
And then how dark will seem
The pathway that was once too bright,
In hope and fancy's blended light—
In the enthusiast's dream.

I often gaze on the beautiful brow
Of a child, with aching heart,
To think, ere he rise to manhood, how
His purity may depart;
And then of the darken'd after years,
When those who love him may think, with tears,
Of the promise his boyhood gave;
And feel, however their hearts have bled,
In other days, o'er the "early dead,"
Less bitter far were the tears they shed,
When the innocent sunk to the grave.

But what a blessed, heart-cheering sight,
My valued friends, is a home like yours,
Illumined by memory's cherish'd light,
And hope, still growing more steadily bright,
As long as life endures;
Hope, such as earth's brightest visions ne'er gave,
Of a happier dwelling beyond the grave.

In your home is the spirit of kindness and love;
And far, far does their soul-cheering influence
extend,
Reflected again (as you happily prove)
In the grateful affection of many a friend;
And to those but by suffering known, it imparts
Relief, consolation, and hope,—while they cherish
The gratitude warming once desolate hearts,—
And "the blessing of those who are ready to perish"
Rests on you!—oh! hope in life's morn may deceive,
But not when it lights its horizon at eve.

SUSAN WILSON.

## LADY CLARE.

BY TENNYSON.

Lord Ronald courted Lady Clare,
I trow they did not part in scorn;
Lord Ronald, her cousin, courted her,
And they will wed the morrow morn.

"He does not love me for my birth,
Nor for my lands so broad and fair;
He loves me for my own true worth,
And that is well," said Lady Clare.

In there came old Alice; the nurse
Said, "Who was this that went from thee?"
"It was my cousin," said Lady Clare;
"To-morrow, he weds with me."

"O, God be thanked!" said Alice, the nurse,
"That all comes round so just and fair;
Lord Ronald is heir of all your lands,
And you are not the Lady Clare."

"Are ye out of your mind, my nurse, my nurse?"
Said Lady Clare, "that ye speak so wild?"
"As God's above!" said Alice, the nurse,
"I speak the truth: you are my child.

"The old earl's daughter died at my breast;
I speak the truth, as I live by bread!
I buried her like my own sweet child,
And put my child in her stead."

"Falsely, falsely, have ye done,
O mother," she said, "if this be true;
To keep the best man under the sun
So many years from his due."

"Nay, now, my child," said Alice, the nurse,
"But keep the secret for your life;
And all you have will be Lord Ronald's,
When you are man and wife."

"If I'm a beggar born," she said,
"I will speak out; for I dare not lie.
Pull off, pull off, the brooch of gold,
And fling the diamond necklace by."

"Nay, now, my child," said Alice, the nurse,
"But keep the secret all you can."
She said, "Not so; but I will know
If there be any faith in man."

"Nay, now, what faith?" said Alice, the nurse;
"The man will cleave unto his right."
"And he shall have it," the lady replied,
"Though I should die to-night."

"Yet give one kiss to your mother dear!
Alas, my child, I sinned for thee!"
"O mother, mother, mother," she said,
"So strange it seems to me."

"Yet here's a kiss for my mother dear;
My mother dear, if this be so;
And lay your hand upon my head,
And bless me, mother, ere I go."

She clad herself in a russet gown,
She was no longer Lady Clare:
She went by dale, and she went by down,
With a single rose-bud in her hair.

Down stept Lord Ronald from his tower:
"O, Lady Clare, you shame your worth!
Why come you dressed like a village maid,
That are the flower of the earth?"

"If I come dressed like a village maid,
I am but as my fortunes are:
I am a beggar born," she said,
"And not the Lady Clare."

"Play me no tricks," said Lord Ronald,
"For I am yours, in word and in deed;
Play me no tricks," said Lord Ronald,
"Your riddle is too hard to read."

O, and proudly stood she up!
Her heart within her did not fail;
She looked into Lord Ronald's eyes,
And told him all her nurse's tale.

He laughed a laugh of merry scorn:
He turned, and kissed her where she stood:
"If you are not the heiress born,
And I," said he, "the next in blood—

If you are not the heiress born,
And I," said he, "the lawful heir,
We two will wed to-morrow morn,
And you shall still be Lady Clare."

## LOVE'S SILENT HOUR.

Oh! let not words, the calloos shell of thought,
Intrude betwixt thy silent soul and mine;
Try not the choicest ever poet wrote—
They all are discord in our love divine.

Smile not thine unbelief—but hear and say
All that thou willst; and then upon my breast
Thy gracious head in silent passion lay,
One little hour—and tell me which is best.

Now let us live our love; in after hours,
Words shall be handmaids to sweet memory be;
But let them not disturb these holier bowers,
The voiceless depth of perfect sympathy.—*Mithas.*

# Miscellany.

From the Southern Literary Messenger.

## THE FOOL'S PENCE.

In the year 183—, in a handsomely-furnished parlor, which opened out of that noted London gin-shop, called "The Punch Bowl," sat its mistress, the gaudily-dressed Mrs. Crowder, conversing with an obsequious neighbor.

"Why, Mrs. Crowder, I really must say you have things in the first style! What elegant papering! what noble chairs! what a pair of fire-screens! all so bright and fresh! Then, the elegant stone cappings to your windows, and those beautiful French window-frames! And you have been sending your daughters to the genteelest boarding-school! your shop is the best furnished, and your cellars are the best filled in all this part of Lunnun. Where can you find the needful for all these grand things.—Dear Mrs. Crowder, how do you manage?"

Mrs. Crowder simpered, and cast a look of smiling contempt through the half-open door, into the shop, filled with drouthy customers. "The fool's pence! 'tis the FOOL'S PENCE that does it for us," she said. And her voice rose more shrill and loud than usual, with the triumph she felt.

Her words reached the ear of one of her customers, George Manly, the carpenter, who stood near the counter. Turning his eyes upon those around him, he saw pale, sunken cheeks, inflamed eyes, and ragged garments. He then turned them upon the stately apartment; he looked through the door into the parlor, and saw looking-glasses, and pictures, and gilding, and fine furniture, and a rich carpet, and Miss Lucy, in a silk gown, at her piano; and he thought to himself how strange it is! how curious, that all this wretchedness on my left hand should be made to turn into all this rich finery on my right."

"Well, sir, and what's for you?" said the shrill voice which had made the *fool's pence* ring in his ears.

"A glass of gin, ma'am, is what I was waiting for; but I think I've paid the last *fool's pence* that I shall put down on this counter for many a long day."

Manly hastened home. His wife and his two little girls were seated at work. They were thin and pale, really for want of food. The room looked very cheerless, and their fire was so small as hardly to be felt; yet the dullest observer would have been struck by the neatness that reigned.

It was a joyful surprise to them his returning so early that night, and returning sober and in good humor."

"Your eyes are weak to-night, wife," said George, "or else you have been crying. I'm afraid you work too much by candle-light."

His wife smiled, and said, "*working* does not hurt my eyes;" and she beckoned to her little boy, who was standing apart, in a corner—evidently as a culprit.

"Why, John, what's this I see?" said his father. "Come and tell me what you have been doing."—John was a plain-spoken boy, and had a straightforward way. He came up to his father, and looked in his face, and said, "The baker came for his money to-night, and would not leave the loaves without it; but though he was cross and rough, he said mother was not to blame; that he was sure that you had been drinking away all the money; and when he was gone mother cried over her work, but she did not say anything. I did not know she was crying, till I saw the tears dropping on her hands; and then I said bad words, and mother sent me to stand in the corner."

"Tell me what your bad words were, John," said his father; "not swearing, I hope."

"No," said John, coloring; "I said you were a bad man! I said, bad, father!"

"And they were bad words, I am sure," said his mother; "but you are forgiven; so now bring me some coal from the box."

George looked at the face of his wife; and as he met the tender gaze of her mild eyes now turned to him, he felt the tears rise in his own. He rose up, and putting money into her hands, he said, "There are my week's wages. Come, hold out both hands, for you have not got all yet. Lay it out for the best, as you always do. I hope this will be a beginning of better doings on my part, and happier days on yours."

George told his wife, after the children were gone to bed, that when he saw what the pence of the poor could do towards keeping up a fine house, and dressing out the landlord's wife and daughters, and when he thought of his own hard-working, uncomplaining Sarah, and his children, in want, and almost in rags, while he was sitting drinking, night after night, destroying his health and strength, he was so struck with sorrow and shame, that he seemed to come to himself at last. He determined, from that hour, never again to put the intoxicating glass to his lips.

More than a year afterwards, one Sunday afternoon, as Mrs. Crowder, of the Punch Bowl, was walking with her daughters to the tea gardens, they were overtaken by a violent shower of rain; and had become at least half-drenched, when they entered a comfortable house, distinguished by its comforts and tidiness, from all others near it. Its good-natured mistress, and her two daughters, did all they could to dry and wipe away the rain-drops and mud-splashes from the ladies' fine silk gowns, all draggled and spoiled, and to repair, as far as possible, every mischief done to their dresses and persons.

When all had been done, that could be done, and, as Miss Lucy said, they "began to look like themselves again," Mrs. Crowder, who was lolling in a large arm-chair, and amusing herself by a stare at every one, and every thing in the room, suddenly started forward, and addressing herself to the master of the house, whose Bible and whose face had just caught her eye, "Why, my good man, we are old friends! I know your face, I'm certain; still, there is some change in you, though I can't exactly say what it is."

"I used to be in ragged clothes, and out of health," said George Manly, smiling; "now, thank God, I am comfortably clad, and in excellent health."

"But how is it," said Mrs. Crowder, "that we never catch a sight of you now?"

"Madam," said he, "I am sure I wish you well—nay, I have reason to thank you; for words of yours first opened my eyes to my own foolish and wicked course. My wife and children were half-naked and half-starved, only this time last year. Look at them, if you please, now; for sweet, contented looks, and decent clothes, I'll match them with any man's wife and children. And now, madam, I tell you, as you told a friend of yours one day last year, "'*Tis the fool's pence that have done all this for us*," The fool's pence! I ought rather to say, the pence earned by honest industry; and spent so that we can ask the blessing of God upon the pence."

Mrs. Crowder never recovered the customer she had lost.

From the United States Gazette.

## A PILGRIM.

In the ship Ontario, at New-York, from England, came passenger Miss Harriet Livermore, returning from a pilgrimage to the Holy Land.

This, if we mistake not, is the second visitation which that extraordinary woman has made, without any attendant, to Jerusalem—wandering in the valley of Jehosaphat, bathing in the stream of Jordan, washing her feet in Kedron, straying to the manger at Bethlehem, and back to the summit of Olivet, gathering pomegranates in Gethsemane, kneeling on Calvary, and stretching herself in the "sepulchre hewn in stone."

Armies of mailed men, that went to redeem the temple and the tomb, whiten the plains of Syria with their blanched bones; and guarded caravans fall a prey to robbers from the desert, as they journey toward Jerusalem—and yet a lonely woman, with no kindred on the soil, no knowledge of their language, and no money to bribe protection, goes up from the shores of the Levant, and the plague touches her not. Civil war, that devastates, spares her. The robber, whose trade seems to have the prescription of ages, assails not her progress. And in the city, where poverty and suspicion bar the door, and the zeal of the Moslem makes a merit of procuring misery or death to the Christian pilgrim, there the wicker-gate of the convent opens for her reception, and the wasting meal and the decaying cruse of the mendicant seem to be blessed to increase, for her comforts.

It is delightful to sit and listen to the tales of the wayfarer toward Jerusalem, and the sojourner within its gates. Others go hedging about with firmans and decrees, defended with spear, supported with staff, and provided with scrip. They enter not the innermost recesses of the houses and hearts of the people, and yet attempt to describe their manners and their morals, by what they see at the wells, and hear at the caravansaries. It is not strange, that such should find all barren and waste, moral and physical, from Dan to Beersheba.

But the traveller, whose wants require, and whose sex warrants, that she should be of the inmost chambers, that she should sit down with mother and children, she can learn the secret of their living, which is not revealed to the wandering world of travellers. She can tell what is devotion, and what is suffering. She can see and judge, and she will know, that beneath the exterior of strange costumes, and binding laws, the feelings of women are the same in Syria as in America. And though the tyranny of custom may bind or crush, there, these feelings, yet they will, like the healthful herbage, force a growth, and perhaps sweeten and ornament the very object that has pressed them down.

We shall learn something of this *from* the returning pilgrim.

## HONOR TO WHOM HONOR.

"Two men I honor, and no third. First, the toil-worn craftsman, that with earth-made implement laboriously conquers, the earth, and makes her man's. Venerable to me is the hard hand; crooked, coarse; wherein, notwithstanding, lies a cunning virtue, indefeasibly royal, as of the sceptre of this planet. Venerable, too, is the rugged face, all weather-tanned, besoiled, with its rude intelligence! for it is the face of a man living manlike. Oh, but the more venerable for thy rudeness, and even because we must pity as well as love thee! Hardly-entreated brother! For us was thy back so bent, for us were thy straight limbs and fingers so deformed. Thou wert our conscript, on whom the lot fell, and fighting our battles wert so marred. For in thee, too, lay a God-created form, but it was not to be unfolded; encrusted must it stand with the thick adhesions and defacements of labor; and thy body, like thy soul, was not to know freedom. Yet toil on, toil on; *thou* art in thy duty, be out of it who may; thou toilest for the altogether indispensable, for daily bread.

"A second man I honor, and still more highly; him who is seen toiling for the spiritually indispensable; not daily bread, but the bread of life. Is not he, too, in his duty; endeavoring towards inward harmony; revealing this, by act or by word, through all his outward endeavors, be they high or low? Highest of all, when his outward and his inward endeavor are one; when we can name him artist; not earthly craftsman only, but inspired thinker, that with heaven-made implement conquers heaven for us! If the poor and humble toil that we have food, must not the high and glorious toil for him, in return, that we have light and guidance, freedom, immortality?—These two, in all their degrees, I honor; all else is chaff and dust, which let the wind blow whither it listeth.

"Unspeakably touching is it, however, when I find both dignities united; and he, that must toil outwardly for the lowest of man's wants, is also toiling inwardly for the highest. Sublimer in this world know I nothing than a peasant saint, could such now any where be met with. SUCH A ONE WILL TAKE THEE BACK TO NAZARETH ITSELF; thou wilt see the splendor of heaven spring forth from the humblest depths of earth, like a light shining in great darkness."—*T. Carlyle.*

## THE CENTURY PLANT.

Much has lately been said, in the papers, of one of these rare plants, now shooting up its magnificent flower stem, at the Patroon's green-houses, in Albany; this brought out the fact that Mr. Duke, of Philadelphia, has a doubly splendid specimen, now in bloom.

But three specimens have as yet flowered in the United States; the first of which, a small plant, blossomed on the grounds of William Hamilton, Esq. at the Woodlands, where it was visited by upwards of twenty thousand persons; and the second, which bloomed at Lemon Hill, was exhibited in Philadelphia, for the benefit of the orphan's asylum, to about thirty-five thousand visiters. The present plant, which will be exhibited at the Masonic Hall, is now ninety-five years of age, and was originally grown by the same gentleman, at his conservatories. Since his death, it has passed into the hands of Mr. Duke. The plant, which is over thirty-five feet in circumference, is now in full perfection, the flower stem being upwards of twenty feet in height, and covered on every branch with thousands of rich, deep yellow blossoms.

From the following account, communicated to the Journal of Commerce, there would seem to be some romance, in calling it a *century* plant:

The American Aloe, called by botanists *Agave Americana*, is commonly cultivated on the table lands of Mexico, where extensive plantations of it attract the notice of the traveller; it also grows wild throughout the same country. Its principal value is derived from the juice of the plant, which, when fermented, forms a common beverage, very highly esteemed by the Mexicans, called by the Spaniards, *pulque*. As the plant is not tapped for the liquor until the time of flowering, the planter would scarcely be repaid for his trouble, if compelled to wait "thirty or forty years;" this would be, to say the least, rather a slow crop. The time of flowering varies with the quality of the soil in which it grows; according to Humboldt, it takes place in *five years*, when the soil is good; and in *eighteen years*, when it is poor. Ward, in his excellent work on Mexico, says the time of flowering varies from *eight to eighteen years*. This writer also remarks, that a single plantation often produces a revenue to its proprietor of ten or twelve thousand dollars *per annum*. The cultivation is therefore an object of great importance to the Mexican farmer. Like many other tropical plants, when transferred to a northern latitude, or exposed to an artificial atmosphere, the agave either does not flower at all, or only after an indefinitely long period.

The following notice of this plant is taken from a little work recently published in this city, entitled "Mexico in 1842," &c. which contains, in a small compass, much valuable information relating to that country:

"Among the objects of agriculture, the *maguey*,* or American aloe, (Agave Americana,) occupies a distinguished place. There are extensive plantations of it on the higher portions of the table-land south of the Rio Santiago, especially on the plains of Toluca and Puebla. This plant frequently grows on the sides of rocks, which are scarcely covered with vegetable mould. It is very hardy, and does not suffer from dryness, from cold, nor hail-stones. In good soil, the plant begins to yield juice in the *fifth year*, (when the flowering commences,) but in very bad soils, not before the *eighteenth year*. The juice, which is obtained from it by incision, resembles cider, and is known by the name of *pulque*. Those who succeed in overcoming their dislike to the smell, prefer it to every other kind of beverage. By distillation, this juice may be converted into a strong spirit, called *maguey brandy*, (aguardiente de maguey,) or *mexical*. Thread is made from the leaves of the maguey, and they may also be used for making paper."—*Mexico in* 1842, *&c. p.* 48.

In the section of country where it is found in a wild state, the Indians make use of its leaves as a succedaneum for soap, which is prepared from its juice in the following manner: The leaves are cut up, and the juice expressed from them in a mortar, after which it is exposed to the sun, or boiled, to give it a consistency. A gallon of this is said to yield a pound of the soft material.

In England, where large plants of the agave are more commonly cultivated than in this country, it is more frequently, though even then at intervals of considerable time, found to bloom. In a vigorous and thrifty state, the flower-stems of the plant rise to twenty feet, and upwards, in height, branching out upon every side, when they present a stately, imposing, and superb appearance; forming, as it were, a complete kind of pyramid, composed of a thousand, or more, of rich, yellow-colored flowers, which stand in heavy clusters at each and every joint. The plant generally continues a considerable length of time in bloom and beauty, especially if the season be favorable.

Here and in England the legendary and somewhat poetical belief of the aloe's blooming but once in an hundred years, creates, in the minds of all, an intense desire to witness it in perfection. This idea, however, is out of place, the bloom of the agave not depending entirely upon that habit, but rather upon the skill and care with which it is treated by its owner, or upon the climate in which the plant is kept. In the United States, it generally requires eighty or a hundred years to bloom.

This plant grows in the luxuriant prairies of the far West, as well as in South America, and Mexico. The leaves confine themselves to the lower portions of the plant, and are long and thick, the edges serrated, and full of oily matter. The flowering-stem rises from the centre of the tuft of leaves from thirty to forty feet; branches that bear individual clusters of flowers, come off very gracefully in double curves,

*This is the Spanish name of the plant.

which have the bend downwards near the stalk, and upwards near the flowers. The appearance is not unlike that of a majestic candlestick, with successive branches, for a great portion of its height; and tall as the stem is, the form of the leaves give it the appearance of great stability.

## THE CONTRAST.

VICTORIA'S DRESS, AS QUEEN PHILLIPPA, AT THE LATE FANCY BALL.

The petticoat was of red velvet, trimmed with ermine. The jacket, the ground of garter blue, with a large pattern of leaves woven in it of gold, and ornamented with precious stones, hanging sleeves, lined with ermine. The mantle was of cloth of gold, worked in silver, and trimmed with gold lace and pearls, lined with ermine, and fastened in front with a broad gold band, worked in diamonds and other precious stones. The shoes were red silk, worked with gold and diamonds.

The crown was a facsimile of that worn by Queen Phillippa, and was ornamented with diamonds and precious stones. Under the crown, descending to the sides of the face, was a net-work of red velvet and diamonds.

The cloth of gold, silk, and velvet of this costume, were made at Spitalfields. Her majesty wore but one diamond on her head. This gem, value £10,000, looked, at a distance, like a star, by its vivid brilliancy.

COSTUME OF HIS ROYAL HIGHNESS, PRINCE ALBERT, AS KING EDWARD III.

The under dress, of a garter blue ground, was worked in large gold flowers, lined with red silk. The collar and cuffs were ornamented with diamonds and precious stones. The cloak was of red velvet, trimmed with gold lace and pearls, and was fastened in front with a band of diamonds and different colored stones, and was lined with ermine. The stockings and trowsers, of red silk, were all in one piece. The shoes of red velvet, embroidered in gold and satin. The crown was that of King Edward III. ornamented with diamonds and precious stones. The sword-belt was of red velvet, studded with rosettes of gold and diamonds. The sword was richly ornamented with the rose, thistle, oak, and shamrock, in diamonds and precious stones; the cross forming the handle containing some very large emeralds.

The Earl of Pembroke wore about him jewels of the value of more than $125,000; having upon his hat five gems, which were worth $75,000.

POOR IRELAND.

The condition of the people in many parts of Ireland, is deplorable indeed. They seem to be urged to madness and desperation by famine—and riots, and contests between the people and the police, are frequent in many towns. The following is an extract from the Connaught Ranger:

"Recent well-authenticated and soul-harrowing accounts from various districts of Mayo county, impress our minds with the truly painful conviction, that distress, destitution, the horrors of absolute starvation, in all its hideous forms, and intense suffering of the laboring classes, prevail to a greater extent, than it was our unpleasant, but imperative duty to announce last Wednesday morning. One correspondent from the far west, on whose faith, worthiness, and veracity, the utmost reliance may be placed, describes the inhabitants along the western coast—at Louisburgh, Clare Island, and Innisturk—as 'staggering about, pale and livid, exhausted and sick, on the very verge of starvation; not knowing where to turn, or how to procure one morsel of the coarsest description of provisions.' In the Borony of Erris, the aspect is not a whit less dreary. Provisions rate awfully high, in consequence of unexampled scarcity, and families, almost innumerable, are daily necessitated to pine out their miserable existence on *one* stinted *meal* of the coarsest potatoes, such as John Bull would not suffer to defile the troughs of his piggery—*mixed up with boiled sea-weed.*"

A letter from a parish priest in Connaught, published in the Doublin Freeman, says:

"I have been, at this early hour, aroused by the piteous and doleful cries of hundreds, who congregated from all parts of the parish, begging and craving for food; and unless there is some immediate relief from some quarter, I am confident that hundreds will become victims to starvation. You may have an idea of the destitution and misery of the people here, when I assure you that there are, at least, five hundred families, for the last ten days, subsisting on green cabbage leaves, the only food under heaven they can procure. I ask, can such a state of things continue? If it shall, those unfortunate creatures, I fear, will be prematurely called to their graves. I fear I shall, in a few days, have to inform you of the death of many from starvation."

We copy from the London Quarterly, a description of the life of an English trapper of eight years of age, premising that they are frequently still younger:

"The *trapper*, a child of eight years of age, awakened by his mother at half-past two, A. M. puts on his clothes by the ever-blazing fire of a collier's cottage, fills his tin bottle with coffee, and starts, with a lump of bread, for the pit; he is let down the shaft; walking in the bowels of the earth for more than a mile along the horseway, he reaches the barrow-way, used by the young men and boys who push their trams with the tubes on the rails to *the flats*, a debateable land, where the horse and barrow-ways meet, and where the coals are transferred to the 'rolley,' or horse-carriage, to be ultimately delivered at the shaft by means of the quadruped, instead of the biped who had hitherto brought them from the hewer. The child takes his place on one of the barrow-ways, in a small hole scooped out for him, of the size of a chimney-nook; his duty is to sit by the side of the 'door or trap,' which closes the way, and to open it the moment he hears the *putter* running up his tub; for twelve hours he squats down with the door-string in his hand, without light and without daring to move from the spot. 'He sits solitary, and has no one to talk to him; for in the pit, the whole of the people, men and boys, are as busy as in a sea-fight.' His father may have given him, for the first week or two, a candle, but the boy's daily wages, of ten pence, is soon not thought enough to spare three half-pence for light. He may take to his coffee bottle and bread, but should he fall asleep, a smart cut with the 'yarnwand' from a deputy overman, never fails to rouse him—a mild punishment as compared to that which the putter would have inflicted had he found the door closed, and his tram stopped:—'*I got my hammers twice*,' means I was twice so beaten. Thus the young creature soon learns practically that on him depends the lives of the whole community; on the closing of the door, the ventilation of the mine hinges. At four o'clock, a cry of 'Loose, loose!' is shouted down the shaft, and carried on, by signal voices, for 'many miles,' through roads and passages, to the very extremity of the mine. The trapper hears it, but must wait until the last putter has passed, with his tram, and then he pursues his journey to the foot of the shaft, waits his turn for ascent, and, returning to his father's cottage, finds a dinner of potatoes and bacon, a large fire, and, it is hoped, a quiet home; he is then thoroughly washed in hot water, and put to bed. He avoids a game with his coevals, lest he should fall asleep the next day at his trap.

"The Saturday after 'pay-Friday' is a holyday at the pit; which is spent by him in sleep till nine, and then in picking up horse-manure on the highways for his father's garden. Sunday is, in many places, devoted to his school, and to his church, to his walk with his playmates, and to his 'good dinner' and his bed; and then comes Monday and the pit."

## WISE SAYINGS.

CITIES.—The glory and happiness of a city consist, not in the number, but character of its population. Of all the fine arts in a city, the grandest is the art of forming noble specimens of humanity. The costliest productions of our manufactures are cheap compared with a wise and good human being. A city, which should practically adopt the principle, that man is worth more than wealth or show, would gain an impulse, that would place it at the head of cities. A city in which men should be trained worthy of the name, would become the metropolis of the earth.—*Dr. Channing.*

MAKE FRIENDSHIP WITH THE HIGHEST.—Men are so inclined to content themselves with what is commonest; the spirit and the senses so easily grow dead to the impression of the beautiful and the perfect, that every one should study and nourish in his mind the faculty of feeling these things by every method in his power. For no man can bear to be entirely deprived of such enjoyments; it is only because they are not used to taste of what is excellent, that the generality of people take delight in silly and insipid things, provided they be new. For this reason, we ought every day, at least, to hear a little song, read a good poem, see a fine picture, and if it be possible, to speak a few reasonable words.

*Goethe.*

ANCESTRY.—"There are no kings who have not had slaves for their ancestors; no slaves who have not had kings for their ancestors."—*Plato.*

KNOWLEDGE.—That even one man should die ignorant, who had capacity for knowledge, this I call tragedy; were it to happen more than twenty times in the minute, as by some computations it does.—*T. Carlyle.*

Real greatness is seldom or never obtrusive in its pretensions. It is never fitful and uneasy lest it should not be noticed and find its right place; and it does not therefore urge itself into the front ranks of active and bustling life. It is more allied to the divine wisdom, which shows itself oftenest and best, not in the tempest and earthquake, but in some still small voice of ministering kindness—in the rain that falls, in the dew that distils.—*J. Wheeler.*

## FOR HOUSEKEEPERS AND FARMERS.

*To Preserve Corn.*—Pluck green corn, when in a fit state to eat as a vegetable; turn down the husk, and take out all the silk; then replace the husk as close as possible. Pack the ears close together in a keg, standing up as they grow. Cover them with clear, sweet, strong brine, such as you would use for butter; and put a stone to keep them under the brine. In the winter, when you want to use them, strip off the husk, and parboil the ears about fifteen minutes; then take them out, and put them into fresh water to boil about fifteen minutes longer. This change of water is necessary to prevent excess of salt. Canadians are much in the habit of preserving corn in this way for winter use, and they say it is nearly as good as in summer. Of course the kind called Sweet Corn is best worth preserving; being in every respect superior to the more common kind.

*Bees' Wax.*—The neatest way to separate bees' wax from the comb, is to tie it up in a linen or woolen cloth or bag, with a pebble or two to keep it from floating; place it in a kettle of cold water, which hang over the fire; as the water heats, the wax melts and rises to the surface, while all the impurities remain in the bag.

*New Mode of Making Bricks.*—A late English paper says that a discovery has been made at Birmingham, which bids fair to be attended with important results to the interests of architecture. The novelty of the process consists in the clay being dried, ground to powder, and submitted to pressure in metalic moulds, until the particles cohere together. As there is no water in combination with the clay, no drying process is necessary; consequently the articles made by this method are ready to be fired or burned, as soon as they leave the machine. The brick-press is worked by hydraulic pumps, giving about 300 tons pressure, producing the adhesion and cohesion.

*For Bots in Horses.*—Apply spirits of turpentine to the hollow of the breast, warm it with a hot shovel; it will rout them immediately.

*Molasses from Apples by Steaming.*—The following excellent method for making use of apples, for the two-fold purpose of obtaining molasses from them and converting the remainder into excellent feed for farm stock, has just been described to us by a friend. The apples are placed in a hogshead made tight for the purpose, and subjected to the operation of steam. The saccharine juice soon begins to ooze from them, and drops down to the bottom of the hogshead into the vessel, covering the bottom, placed there for the purpose, from which it passes off to proper receivers. This juice is subsequently evaporated by boiling. Sour apples only, have been experimented on in this way. The quantity of molasses obtained from them is ten gallons for every fifteen bushels of apples, or a gallon from a bushel and a half. This molasses differs from sweet apple molasses in possessing a peculiar tart flavor.

The apples remaining in the hogshead, being softened and well cooked, are mixed with bread or meal, and thus constitutes an excellent article of food for hogs and cattle.—*Ohio Free Press.*

*Weeds in Pastures.*—Some farmers seem to suppose that if they keep the weeds subdued in the growing crops, they have performed wonders, (and too many have reason to congratulate themselves if they do this,) while all kinds of nuisances, in the shape of weeds, disfigure and overrun their pastures. But thistles, milkweed, everlasting, John's-wort, sweet elder, etc., flourish undisturbed, and fill the earth with seeds or roots, in readiness to spread and grow whenever the earth is moved for their reception. No plant not wanted on a farm, or not required in a course of cultivation, should ever be allowed to perfect its seeds on any part of it; if they are, the farmer will find to his sorrow, that he has suffered an enemy to steal a march upon him, one that may require much time and labor to subdue. Allow, then, nothing to go to seed on your farm you do not mean to cultivate; dig them up root and branch, or if this is not practicable, take your scythe and cut them at once. Don't wait for the moon or for signs; but what is necessary to do, do it without delay.—*Genesee Farmer.*

## Miscellaneous Items.

*Wooden Pavements.*—The experiment of wooden pavements is found not to work well in New-York. The blocks are generally in a shocking state, and in many places are being removed to give place to stone pavements.

*Hard Times.*—We learn that the sheriff of Crawford county, Missouri, has returned his papers, books, &c. into the court, and resigned his office. The reasons he assigns for resigning are, that there is not money enough in the hands of the people of the county to pay their taxes, saying nothing about the executions, &c. from the courts; and he would not be the instrument of distressing them and sacrificing their property.—*Wheeling Times.*

*Arthur Tappan.*—Arthur Tappan has withdrawn from trade, leaving his extensive business to his late copartners in the concern. Mr. Tappan has long been actively and worthily engaged in commerce in this city, and retires universally respected and beloved by those who know him. If he has enemies, they were made such by difference of opinion on a great moral question, not by anything they know of the man. We think even *they* will be glad to hear that he retires with a competence.—*New-York Tribune.*

*Honorable Enterprise.*—A new building at the corner of Milk street and Star alley, Baltimore, devoted to Sabbath schools and the temperance cause, has been erected by the voluntary exertions of several of the friends of the cause, in actual labor at the spot. Bricklayers, carpenters, painters, &c. have worked gratuitously; and amongst those whose skill in the arts was of no avail in building, there were found men who were willing to toil with the wheelbarrow and spade. During the prosecution of this little enterprise, the ladies of Fell's Point have liberally supplied these volunteer laborers with food, pies and puddings, coffee, tea, &c.

*A Phenomenon.*—We saw a few days ago, says the Upper Marlboro (Me.) Gazette, an old man, who about 20 years since, was as black as negroes generally are. His color has undergone an entire change, except a few spots on his face, and he is now perfectly white, and his skin exceedingly fair. His hair is the only evidence of his ever having been a negro.

*Can't Give up the Money.*—Governor McDonald, of Georgia, has sent an agent to Washington, to receive the share of the proceeds of the public lands, to which that State is entitled. About six months since he was terribly indignant at the idea of receiving such a *bribe* from the general government.

*Outrage.*—The St. Charles (Missouri,) Advertiser gives an account of a horrible outrage committed by some eight or nine men, calling themselves regulators, upon two travellers upon the river road, near Marthasville, Warren county, in that State. These men were on foot, in search of employment, as they stated themselves, when they were seized by the regulators, tied hand and foot to a tree, and so severely flogged, that one of them was left under the care of a physician, and the other is missing, supposed to be dead. One of the regulators has been arrested, recognized by the sufferer, and will be tried for the offense. No cause is assigned for the outrage, except that the travellers were suspicious looking persons, and there was great excitement in Warren county in consequence of the recent assassination of Dr. Jones.

*Florida.*—We learn from the Madisonian, that the official account of an Indian outrage, lately chronicled in the Florida papers, was a trick performed by white men in disguise; without doing any real injury to those attacked. It is not certain whether it was done from a mere spirit of mischief, or to make it appear necessary that military operations were still indispensable in the territory. The war has occasioned so much money to be expended in Florida, that large numbers have been interested to prolong it as much as possible.


FREE LABOR DRY GOODS,

*Manufactured by the American Free Produce Association.*

MANCHESTER ginghams, two qualities, and various patterns; checks, aprons, and furniture, four qualities and prices; canton flannel, bleached and unbleached, two qualities; muslin; bleached and unbleached shirtings, two qualities; thin muslin for linings, brown, bleached, and colored; table diaper, 7-4 and 8-4 (bird-eye,) brown and bleached; table diaper, 7-4 and 8-4, huckaback bird-eye towels; buff pantaloon stripes; fancy do. do. various patterns; black and white wadding; cotton laps, or batts; cotton yarn, assorted numbers; lamp wick; bed ticking, an excellent article; callicoes.

On hand and for sale, wholesale, by
J. MILLLER M'KIM, 31 N. Fifth Street,
And retail, by
LYDIA WHITE, 219 N. Second Street.

The increased facilities for the transaction of business, afforded by the appointment of J. M. M'Kim, as wholesale agent, it is hoped will induce country storekeepers and others to increase their purchases. Orders for goods, or letters desiring information, may be addressed to the agent, or either of the committee.

William C. Betts, No. 43 Cherry Street.
Daniel L. Miller, Jr. No. 250 Arch St., or to
James Mott, No. 35 Church alley,
*Committee on Manufactures.*

8th mo. 4th, 1842.

## General Agency and Intelligence Office.

*No. 95 South Sixth street.*

The subscriber informs his friends and the public, and especially that portion of it residing in Pennsylvania, that he still continues the Intelligence Office at the old stand; where prompt and satisfactory attention will be paid to all those, who may honor him with their patronage. All persons wishing to obtain help or employment, in any honorable occupation, will find it for their interest to send, or call. Particular attention will be paid to school teachers, and those in want of their services. Land sold or exchanged; rents and bills collected, &c. &c.

All letters, post paid, attended to.

JOSHUA COFFIN.

*References:*—Rev. Thomas Brainard, Rev. Wm. H. Turner, Samuel Rush, Esq. Philadelphia. Isaac T. Hopper, and James S. Gibbons, New-York.

Philadelphia, July 14th, 1842.

## Jonathan Jefferson Whitlaw.

One hundred copies of Mrs. Trollope's "Jonathan Jefferson Whitlaw," have been imported from Europe, and are for sale at the *Anti-Slavery Office*, No. 31, North Fifth street, Philadelphia; and at 143 Nassau st., N. Y.

This book has a very high reputation, where no pro-slavery prejudices come in to obscure the judgment. It is a work of remarkable truth and power. The following, from the Leeds Mercury, is one of the many commendatory notices, which hailed its first appearance.

"This book is exceedingly clever, and surpasses anything the author has hitherto published. Her dialogues are full of spirit, and bear the genuine impress of the peculiarities of vulgar American dialect. In fact, in many parts of J. J. Whitlaw, she fairly emulates the masculine power of the best novel-writers in our language."

Philadelphia, March 3d, 1842.

FREE LABOR BOOT AND SHOE STORE,

*Wholesale and Retail.*

THE subscriber notifies his friends and the public generally, that he keeps constantly on hand, at the most reasonable prices, a large assortment of WOMEN'S and CHILDREN'S BOOTS AND SHOES, of every description, and best materials, and entirely free from the contamination of slave labor.

COUNTRY MERCHANTS will do well to call and examine for themselves, before purchasing elsewhere.

All orders punctually executed, at the shortest notice.

JAMES WILLIS,
No. 241 Arch street, one door below 7th
Philadelphia, June 16, 1842. p.—6m.

## Popular English Periodicals,

*Republished in New-York*

LONDON QUARTERLY, EDINBURGH, FOREIGN,
AND
WESTMINSTER REVIEWS:
AND
THE DUBLIN UNIVERSITY MAGAZINE;
FULL OF THE FUN OF OULD IRELAND.
Blackwood's and the Metropolitan MAGAZINES;
AND
BENTLEY'S MISCELLANY.

☞ The above periodicals continue to be published at *one-third the price of the English edition*, with the same fidelity which has been universally acknowledged to characterize their execution. They are exact reprints of the originals, and all the illustrations, however numerous, are given in almost every instance. The publisher wishes it to be distinctly understood that these periodicals are delivered to subscribers in the principal cities of the Union, *free of postage or other incidental expense*; the Magazines within the same month of their publication in England, and the Reviews immediately afterwards, with the utmost despatch.

TERMS.—The numbers of each work are issued separately, and are printed with good type on a large octavo page, and on paper of a superior quality. Blackwood's Magazine and Bentley's Miscell